This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

12433.9.2

HARVARD
COLLEGE
LIBRARY

Clarendon Press Series

Sept. 20., 1884. Presented by the Author.

IERS THE PLOWMAN

SKEAT

London

HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE

7 PATERNOSTER ROW

Clarendon Press Series

THE VISION OF WILLIAM

CONCERNING

ERS THE PLOWMAN

BY

WILLIAM LANGLEY

(OR LANGLAND)

CORDING TO THE VERSION REVISED AND ENLARGED BY THE AUTHOR

ABOUT A. D. 1377

EDITED BY THE

REV. WALTER W. SKEAT, M.A.

Erington and Borworth Professor of Anglo-Saxon in the University of Cambridge,
Editor of the Three-text edition of 'Piers the Plowman,' 'Lancelot of the Laik,'
'The Romance of Parthenay or Melusine,'
'William of Palerne,' 'Pierce the Ploughman's Crede,' 'Havelok,' &c.
Author of a Mæso-Gothic Glossary, Specimens of English, &c.

Third Edition, Revised

Oxford

AT THE CLARENDON PRESS

M DCCC LXXXI

[All rights reserved]

12433.9.2

9U6
U4

CONTENTS.

PAGE

ɔCTION vii

ɔOGICAL TABLE xlviii

ɔE: THE FIELD FULL OF FOLK . . . 1

I: THE VISION OF HOLY-CHURCH . . . 9

II: MEED AND FALSEHOOD 16

III: MEED AND CONSCIENCE 24

IV: MEED AND REASON 36

V: THE SEVEN DEADLY SINS 43

VI: PIERS THE PLOWMAN 67

VII: THE PLOWMAN'S PARDON . . . 79

Notes 87

ɔ the Prologue 91

ɔ Passus I 106

ɔ Passus II 113

ɔ Passus III 118

ɔ Passus IV 125

ɔ Passus V 129

ɔ Passus VI 147

ɔ Passus VII 153

ɪl Index 157

ɔ the Notes 215

INTRODUCTION.

THE title 'Piers Plowman,' or, as I prefer to write it, 'Piers e Plowman,' is one which has been frequently misconstrued d misunderstood by many authors, and concerning which many t-books have blundered inextricably. It is most important t the reader should have a clear idea of what it means, and as is rather a difficult point to explain accurately, I must ask him give me his best attention; and I cannot refrain from adding e hope that, if he succeeds in mastering the explanation of it, will refrain from using the phrase in future in the old slovenly y.

The difficulty is three-fold, as originating in a three-fold error. he three mistakes commonly made are these. First, *Piers owman* is used as though it were the name of an *author*[a]; condly, two poems which are quite distinct, and the respective es of which are familiarly expressed as *The Vision of Piers owman* and *Pierce the Ploughman's Crede*, have been frequently nfounded together; and thirdly, the name of 'The Vision of ers Plowman' is commonly given to what is really the 'Liber de tro Plowman,' of which the 'Vision' forms only about a third rt[b]. I must ask the reader to bear in mind that, in what I am w going to say, I make no reference whatever to the *Crede*, d do not make any assertion about it till I again expressly ntion it by its full title. Unless this be remembered, our ance of arriving at the truth is much lessened.

Just as Christian is not the author of Bunyan's Pilgrim's Pro-ss, but only the subject of it, so Piers the Plowman is not the thor of the Vision, but the subject of it; he is the personage

[a] This mistake occurs, for instance, in 'Chaucer's England,' vol. ii. p. 230, Matthew Browne; who should have known better.

[b] It was Crowley who *originated this* error, but I do not see why it need *perpetuated.*

seen in a dream, not the dreamer himself. Neither does
Book describe one continuous dream, but a succession of sev
in some of which Piers is neither seen nor mentioned.
the whole poem is named from him, because he is the
remarkable figure in the group of allegorical personages
pass successively before the dreamer's sleeping sight. He
more importance than either Lady Holy-church, Lady M
Falsehood, Conscience, Reason, Hunger, or the impersonat
of the Seven Deadly Sins; for he is the type of a truly ho
man[c]. But we may dismiss the consideration of his chara
for the present.

The true name of the dreamer, the poet, is not certainly kno
The poem has been ascribed to one Langland, whose Chris
name has been variously given as William, Robert, and Jo
Yet of the author's Christian name we are sure; for in nearly
the numerous MSS. it is invariably given as William, not
mention that the author frequently calls himself *Wille* in vari
passages. The true surname is more doubtful, but in an
article in the North British Review (April, 1870), Profes
C. H. Pearson has shewn so clearly that the name must h
been Langley rather than Langland, that we may assume it
have been so, for the present at least, to save ambiguity.
have then advanced clearly as far as this, viz. that one Willi
Langley, during the latter part of the fourteenth century, wr
an alliterative poem describing a series of dreams, in *some*
which he beheld the person whom he calls Piers the Plowm
after whom the poem (or part of the poem, at least) was name

Strictly speaking, only a *part* of the poem was *at first* nam
after Piers. The true title of the latter portion was origina
Visio ejusdem de Do-wel, Do-bet, et Do-best, or the Vision of t
same [William] concerning Do-well, Do-better, and Do-be
but the two portions were subsequently treated as constituti
one long Book, and the name *Liber de Petro Plowman* w
conferred upon the whole.

We must next consider the forms in which the whole po
exists. There are not less than forty-four MSS. of it still ext

[c] See p. xxviii for the full meaning of the name.

rly all of which I have carefully examined at various times,) from a comparison of these it is evident that it takes five or distinct shapes, of which some are due merely to confusion, to the carelessness of the scribes; still, after all allowances for h causes of variation have been made, it is clear that *three* of shapes are due to the author himself. It is certain that he red, added to, and re-wrote the whole poem, not once only, t twice. It was the great work of his life, and may have upied him, though not continuously, during nearly thirty rs. Let us call the three forms of the poem, as at different es composed, the A-text, B-text, and C-text. They differ ely, and are marked by various peculiarities, and different es may be with some accuracy assigned to them. Let us sider them separately.

The A-text, which is distinguished by peculiar freshness and our, and a rather greater amount of vehemence and rapidity n either of the others, was certainly composed first, about . 1362. As compared with the others, it is but a first rough tch, and extends to not more than 2567 lines. In it, the ion of Piers the Plowman, and the Vision of Do-wel, Do-bet, d Do-best are kept quite distinct, the former consisting of Prologue and 8 Passus (1833 lines), and the latter of a Prologue d 3 Passus (734 lines). In the Prologue to the former Vision hich contains but 109 lines) the curious fable of the rats con- ring to bell the cat is entirely omitted; and in the description the Seven Deadly Sins, the character of Wrath was, by a rious oversight, forgotten. The best MSS. of it are the rnon MS. at Oxford, MS. Trin. Coll. Camb. R. 3. 14, Harl. 875, niv. Coll. (Oxford) 45, and MS. Rawl. Poet. 137 in the Bod- an Library. Long extracts from the Vernon MS. are given 'Specimens of Early English,' Pt. II. ed. Morris and Skeat, 72. A comparison of these with the corresponding passages the present volume will shew more clearly than any detailed planation what the A-text is like.

The B-text. The curious ending of the A-text shews clearly at the author's original intention was to wind up his poem and ve done with *it*. *Not foreseeing* the extraordinary popularity

which his work was destined to enjoy, he had recourse to not uncommon device of killing himself off, in words which be thus modernized—

> 'And when this work was wrought, ere Will might spy,
> Death dealt him a dint, and drove him to the earth,
> And he is enclosed under clay; now Christ have his soul[d]!'

And so the matter rested for nearly fifteen years. the grief of the whole nation at the death of the Black Pri the disquieting political events of 1377 (the last year Edward III.), and the dissatisfaction of the commons with conduct of the duke of Lancaster, roused our poet as they rou other men. Then it was that, taking his text from Ecc asticus x. 16, *Væ terræ ubi rex puer est*, he composed his fam version of the well-known fable of the rats wishing to bell cat, a fable which has never elsewhere been told so well or effectively. Then it was that, taking advantage of his now m extensive acquaintance with Scripture, and his familiarity v the daily scenes of London life, he re-wrote and added to poem till he had trebled the extent of it, and multiplied number of his Latin quotations by seven. The additions most of them, exceedingly good, and distinguished by g freedom and originality of thought; indeed, we may say t upon the whole, the B-text is the best of the three, and the suited for giving us a fair idea of the author's peculiar pow It is with the B-text that the present volume is especially c cerned, though only a *portion* of it is here printed. The *com* text comprises the two Visions, viz. of Piers Plowman, an Do-wel, Do-bet, and Do-best; the former consisting of a l logue and 7 Passus (as here printed), and the latter of th Prologues and 10 Passus, viz. a Prologue and 6 Passus of Do- a Prologue and 3 Passus of Do-bet, and a Prologue and 1 Pa of Do-best. But in many (perhaps all) of the MSS. the dist tions between the component parts are not much regarded, in some there is no mention of Do-wel, Do-bet, and Do-

[d] MS. Rawl. Poet. 137, fol. 31. But it is possible that these three (with four more preceding them) were added by one John Butt, whose i *follows just* afterwards.

ver, but the whole is called *Liber* (but never *Visio*) *de petro* an, and made to consist of a Prologue and *twenty* Passus. to go into further details, it is necessary to add that there wo perfect MSS. of the B-text which are of special exce, and do not greatly vary from each other; from one of , MS. Trin. Coll. Camb. B. 15. 17, Mr. Wright printed his known and convenient edition of the whole Book, and upon other, MS. Laud 581, our text is based. The reader will readily perceive that this volume contains the whole of the xt of the Vision of Piers the Plowman, *properly so called*, but *not* contain the Vision of Do-wel, Do-bet, and Do-best, ch is appended to it in all the MSS. in order to complete 'Liber.' If then, in the notes, I quote from Passus eleven, instance, I quote from a Passus which is strictly the *third* Do-wel, but which is commonly called Passus 11 of Piers the wman, as being a more convenient notation.

Concerning the C-text, I need not say much here. It was bably not composed till 1390 or even later, or, still more proly, it contains additions and revisions made at various periods r than 1380. Throughout these the working of the same d is clearly discernible, but there is a tendency to diffuse- and to a love for theological subtleties. It is of still greater gth, containing 10 Passus of Piers the Plowman, 7 Passus of -wel, 4 Passus of Do-bet, and 2 Passus of Do-best; or, ording to the shorter notation, it contains 23 Passus, all logues being ignored in this text only. It may be remarked t the short poem of Do-best stands almost exactly the same both the B and C versions.

Besides this extraordinary work, with its three varying editions, ve shewn (in my new edition of the C-text for the Early glish Text Society) that we are indebted to the same author a remarkable poem written in 1399, which has been twice ted by Mr. Wright, the more convenient edition being that lished for the Camden Society in 1838; and I have again ted it, as an Appendix to the C-text, with a few corrections. s poem has no title, and Mr. Wright named it a Poem on Deposition of Richard II. This cannot well be accepted,

because it is obvious, from internal evidence, that the poem
written in September, before Richard was deposed, and b
the poet had any but the vaguest expectation that his d
sition would take place.' I have therefore given it, in my
reprint, the new title of 'Richard the Redeles' (i. e. Ri
devoid of counsel), having adopted this expression from
first line of the first Passus. It is proper to observe that
Wright has expressed a different opinion concerning the au
ship of the poem, but he was misled by a marginal note i
MS. to which he attached some importance[e].

The printed editions. The Book concerning Piers the Plow
has been several times printed. Robert Crowley printed at
three impressions of it in one year, A.D. 1550; from a co
one of which Owen Rogers produced his edition of
Crowley used a very good MS. of the B-text[f], and his ed
is of some value. Rogers's reprint abounds in errors, an
worthless. Dr. Whitaker printed a C-text MS. in 1813,
a MS. then belonging to Mr. Heber, but afterwards purch
by the late Sir T. Phillipps. This edition, though evide
brought out with much care, is nevertheless disfigured by
numerable errors of the editor, who has displayed more
than knowledge. But the MS. which he chose is the be
its class, and I have therefore reprinted it (with hundred
corrections) for the Early English Text Society (1873).
Wright printed his first edition, from the Trinity B-text
in 1842, and his second and revised edition of the sam
1856. A complete critical edition of the whole poem, in al
three forms, from a comparison of all the best MSS., with var
readings in the footnotes, to be followed by a volume contai
full notes, glossary, and indices, is now being published by
Early English Text Society, and is being edited by my
Vol. I., containing the A-text, was published in 1866; Vol.
containing the B-text, appeared in 1869; Vol. III., contai

[e] See his Edition (Camd. Soc.) p. vi, where 'liber hic' should have
printed 'liber homo,' an error which vitiates the whole argument.

[f] This MS. was probably destroyed. At any rate, it has not yet been f
It contains a line about S. Gregory in Pass. V (fol. xxiii, l. 6 of Cro
which I cannot find elsewhere.

C-text and 'Richard the Redeles', in 1873; and a part of IV., containing full notes to all three texts, in 1877. The in this volume is taken from Vol. II. The notes will be d (in a fuller form) in Vol. IV.

his is, perhaps, the best place to say a few last words about ce the Ploughman's *Crede*. The facts concerning it are these, that about the year 1394, when the popularity of the 'Liber' well established, some writer of unknown name and of rower views, wrote a short poem of 850 lines in alliterative e, as a satire against the friars, to which he gave the name of ce the Ploughman's Crede, no doubt with the view of attract- attention. His conception of the Ploughman, however, is very erent. In the 'Book,' the ploughman is a person seen in a m, and is the personification of the honest and hardworking istian; but in the 'Crede,' the ploughman is a poor man with om the author meets in the flesh, whose merit is that he ws all the articles of the Creed, of which the friars knew hing. The 'Crede' is written with great asperity, and is a y remarkable poem in many respects; but I cannot believe t Langley can have been very much pleased with the com- ment paid him, as it is marked by a lack of charity totally at iance with the widely charitable views by which many passages the Book are distinguished, notwithstanding sharp words else- ere. The confusion between the two poems no doubt arose om their being in the same metre, and of nearly the same date, d from the fact that the title of one was borrowed from that of e other; and this confusion has been increased by the circum- nce that they have been three times printed in close contact th each other, viz. by Owen Rogers in 1561, by Dr. Whitaker 1814[s], and by Mr. Wright. But this is not the place to enter to further details concerning it. The reader will find them lly given in my edition of the 'Crede,' published separately by e Early English Text Society in 1867. The most interesting sult in connection with this poem is that the author of the

[s] Dr. Whitaker's edition of the 'Crede' is not bound up in the same lume with the 'Vision,' but was published in the same form and style, nearly the *same time.*

'Crede' was almost certainly the author of the 'Plowman's T which appears in some editions of Chaucer, though it is cert not his[h]. The 'Crede' may now conveniently be finally dism from our consideration.

THE AUTHOR'S NAME AND LIFE.

The author's Christian name was certainly William, as has already said. The oldest evidence for his surname is an ent one of the Dublin MSS. in a handwriting of the fifteenth cent to this effect: 'Memorandum, quod Stacy de Rokayle, p *Willielmi de Langlond*, qui Stacius fuit generosus, et morabatu Schiptone under Whicwode, tenens domini le Spenser in comi Oxon., qui prædictus Willielmus fecit librum qui vocatur P Ploughman.' Again, in a MS. belonging to Lord Ashburnh is an *early* note to the effect that 'Robert, or Willi*a*m langl made pers ploughman.' But I am bound to add that I have covered a colophon, in three MSS. of the C-text (viz. Di 102, Douce 104, and Lord Ilchester's MS.), which runs thu 'Explicit visio Willelmi .W. de Petro le Plowman.' Et hic inc visio eiusdem de Dowel.' This is testimony that is difficult explanation; Professor Morley thinks that W. may stand Whicwode, whilst I myself own to a fancy that it may be mer a title, such as Wigorniensis (i. e. of Worcester). It may serve remind us that if we adopt the name of Langley, (which will shewn to be more probable than Langland,) we do so chiefly convenience. Bale has a short passage concerning our autl wherein he calls him Robertus Langelande, and says that he born at Cleobury Mortimer, in Shropshire. Shipton-unc Wychwood, mentioned above, is in Oxfordshire, four miles fi Burford, and not at any very great distance from Banbury[i].

[h] Mr. Morley, in his 'English Writers' (vol. ii. 442), cites Mr. Bl opinion that the composer of the 'Plowman's Tale' was also autho a poem 'Against Lollardie,' a supposition which appears to me absurd, like attributing a tract *against* reformation to Luther. The reader ve, on the other hand, that in the *Plowman's* Tale we have a se ce of title-copying by Langley's imitator.

is somewhat curious that the poet, in the C-text, Passus III., l. ather out of his way to mention the 'beadle of Banbury,' as i *grudge* against him.

When these various assertions come to be tested, it is easily
d that, as Professor Pearson says, 'the only known family of
glands has a very distinct history in connection with Somer-
ire, Devonshire, and Dorsetshire, but never comes to view
he Midland Counties.' I remember finding the name over
over again in MS. Wood 1, in the Bodleian Library, but
ys in connexion with the neighbourhood of East Brent in
ersetshire. See also MS. Addit. 5937, fol. 54 b, in the British
eum. But any trace of a Langland family in the Midland
nties is so entirely absent that the name ought certainly to be
n up; at least such is the conviction that has been forced
me, after much hesitation in venturing to disregard the old
notes. On the other hand, there are two places called Lang-
from either of which the poet may have been named. One
e hamlet of Langley in the very parish of Shipton-under-
chwood just mentioned; and there was a family of Langleys
hich Professor Pearson says—'The Langleys of Oxfordshire
not yet, we believe, found place in any county history. But
r pedigree is abundantly proveable. They emerge into history
Thomas de Langley, who gives King John a hundred marks
a palfrey in 1213 to replace Thomas Fitzhugh in the guardian-
of Wychwood Forest (*Rot. de Fin.* 485). From that time the
gleys, William, Thomas, John, John, and Thomas successively,
e wardens of Wychwood, and owned land in Shipton-under-
chwood as early as 1278, and as late as 1362 (*Rot. Hundred*,
39; *Inquis. post Mortem*, ii. 252). But the last Thomas died
re the thirty-sixth year of Edward III., and was succeeded by
cousin and heir, Simon Verney (*Inquis. post Mortem*, ii. 252,
).' This is quite sufficient to connect the name of Langley
Shipton, but does not quite solve the difficulty, as the poet
bably did not belong to so good a family. The other hamlet
angley near Acton Burnel, in Shropshire; adjoining which is
hamlet of Ruckley or Rokele, which may be identified with
yle. 'We find in Shropshire,' says Professor Pearson, 'that
nger members of the Burnel family were occasionally known
Burnels de Langley (*Inquis. post Mortem*, i. 12, 253); that there
e other Langleys on the estate or in the employ of the Burnel

family; and that even the name of Rokeyle may be traced i instance with high probability to the Welsh border (*Yearb* 32 Edw. I. 298). . . . . A William de Langley was a ten William Burnel in 1228 (*Testa de Nevill*, 57). A Robe Langley receives fifty marks due to Robert Burnel, after Chancellor, in 1272 (*Exchequer Issues*, 87). A Robert de La was instituted clerk of *Rokesley* chapel some time between and 1349 (Eyton's *Shropshire*, vi. 147). Again, Henry de Rok and Richard de Waleys, whose name indicates a Welshman, claimed to descend from Robert Paytevin; and one of the Paytevins who can be traced was a follower of Roger de M timer, the lord of Cleobury Mortimer (*Parliamentary Writ* 1269). Seemingly therefore there were two families, on Langley and one of Rokesle, who lived in adjoining hamlets tached to the same manor, and of whom one was connected the service of the Burnels, the other more remotely with Mortimers, as being related to one of their dependants. I then we perhaps get a clue to the poet's birth at Cleobury M timer, which was a possession of the Mortimers (*Inquis. post tem*, i. 190, ii. 224). It remains to explain the connection Shipton-under-Wychwood. Edward Burnel (born 1287, d. 1 married Alicia, daughter of Hugh de Despenser, of whom we know that she survived him (Eyton's *Shropshire*, vi. 135). A Hugh de Despenser died in 1349, seized of the manor of Shi under-Wychwood (*Inquis. post Mortem*, ii. 160; Kennett's *Par Antiquities*, ii. 102). Now, whether the poet's ancestor w Langley or a Rokesle, it seems easy from what has gone b to understand why he first held a farm under the Mortimer afterwards under the Despensers. In fact, there was a gro great families connected by birth or position in Shropshir Oxfordshire, and a group of small families who were nat linked with their fortunes.'—North British Review, April p. 244. From all this it seems tolerably clear that, of the lets named Langley, either the Shropshire one or the Oxfor one may be considered as giving the poet his name, sinc family seems to have removed from one to the other. Th yet one more consideration that establishes, perhaps, a slight

ion between Wychwood and Malvern (see Prol. 5). When the talks of his having been 'put to school,' and of his having re- d a clerical education, we may fancy that he may have passed arly days in one of the priories at Malvern, either at the famous y at Great Malvern, or at the lesser one at Little Malvern, h was considered as 'in one and inseparable body with church at Worcester' (Abingdon's Antiquities of Worcester edral, p. 225). Now the Hugh le Despenser above men- ed as dying in 1349, when Langley would be about seventeen s old, was son of the too famous Hugh le Despenser 'the ger' (put to death Nov. 29, 1326), who had married Eleanor, r and co-heir of Gilbert de Clare, earl of Gloucester, and by marriage had obtained the manor of Malvern, so that manors of Malvern and Wychwood were in the hands of the e lord (see Sir H. Nicolas's Historic Peerage). Slight as all e traces are, they agree so well together as to render it highly able that we are upon the right track. And there is yet one e point that may be observed, with reference to the poet's to London. This is, that, while the name of Langland does appear in London, we do find that of Langley. About A. D. 6, Adam Langele was a butcher in the parish of St. Nicholas Macellas (*sic*), infra wardum de Farindon[k]'; and about 1395, we find another notice of a probable relation of the cher, namely, 'Robertus Langeleye, alias Robertus Parterick, llanus, London', [who possessed] unum messuag' et quatuor e in Les Flesshambles in Parochia Sancti Nich*ola*i, unum tene- tum in parochia Sancti Nich*ola*i in Veteri Piscaria, et redditus s. exeunt' de quodam tenemento in Staninglane in parochia tæ Marie' (*Inquis. post Mortem*, ii. 90, 194). We may even rise yet further, and wonder whether the note that 'Robert William made pers ploughman' may not mean that our author a brother named Robert, who may have been supposed to assisted him. But we must stop somewhere, and it is best aps to stop here. It is right to add that the above account ot wholly free from difficulties, but I cannot solve them.

[k] The Church of St. Nicholas Shambles stood in Bull Head Court, Newgate Street.

For all other particulars, we must trust to allusions r the poems themselves; and if we rely upon these, and the information they afford us, we may frame a brief sk his life which is quite consistent and which I believe to l I shall therefore assume their credibility, and give the the results, sometimes in the poet's own words.

At the time of writing the B-text of Do-wel, he was fo years of age, and he was therefore born about A.D. 1332, p at Cleobury Mortimer. His father and his friends put school (possibly in the monastery at Great Malvern), mad or scholar of him, and taught him what holy writ meant. I at the age of about thirty, he wrote the A-text of the poen out any thought of continuing or enlarging it. In this, h to Edward III. and his son the Black Prince, to the of Edward II., to the great pestilences of 1348 and 1361 treaty of Bretigny in 1360, and Edward's wars in Norman also most particularly to the great storm of wind whi place on Saturday evening, Jan. 15, 1361–2[1]. This ver the poem he describes as having been partly composed i whilst wandering on the Malvern Hills, thrice mentione part rightly called the Vision of Piers the Plowman. In troduction or Prologue to Do-wel, he describes himself dering about all the summer till he met with two Minorite with whom he discoursed concerning Do-wel. It was p not long after this that he went to reside in London, wit he already had some acquaintance; there he lived in C with his wife Kitte and his daughter Calote, for many lon In 1377, he began to expand his poem into the B-text, he alludes to the accession of Richard II. in the words regne any while' (4. 177), and also explicitly to the deart dry month of April, 1370, when Chichester was mayor; a due to the excessive rains in the autumn of 1369. Ch was elected in 1369 (probably in October) and was still m 1370. In Riley's Memorials of London, p. 344, he is me

[1] That is, the year 1362, which was formerly called 1361, when was supposed not to begin till March. See, for these allusions, 3. 1 *4. 45; and 5. 14.*

g mayor in that very month of April in that very year
words—'Afterwards, on the 25th day of April in the year
mentioned, it was agreed by John de Chichestre, Mayor,'
It is important to insist upon this, because the MS. fol-
by Mr. Wright, in company with many inferior ones, has
pt reading which turns the words—'A þousande and thre
th· tweis *thretty* and ten' into 'twice *twenty* and ten,'
oning a great difficulty, and misleading many modern
s and readers, since the same mistake occurs in Crowley's
. Fortunately, the Laud MS. 581 and MS. Rawl. Poet. 38
right here, and all difficulty now vanishes; for it is easily
ained that Chichester was mayor in 1369-70, and at no
time, having never been re-elected. Stowe and other old
s have the right date. In the C-text, written at some time
1390, the poet represents himself (apparently) as having left
on, and in the commencement of Passus VI. gives us several
ulars concerning himself, wherein he alludes to his own
s, saying that he is too 'long' to stoop low, and has also
remarks concerning the sons of freemen which imply that
as himself the son of a franklin or freeman, and born in
l wedlock. He wore the clerical tonsure, probably as having
minor orders, and earned a precarious living by singing the
e, *dirige*, and 'seven psalms' for the good of men's souls;
ver since his friends died who had first put him to school,
d found no kind of life that pleased him except to be in
e long clothes,' and by help of such (clerical) labour as he
been bred up to he had contrived not only to live '*in* Lon-
but *upon* London' also. The supposition that he was mar-
(as he says he was) may perhaps explain why he never rose
e church. He has many allusions to his extreme poverty.
y, in the poem of 'Richard the Redeles,' he describes him-
as being in Bristol in the year 1399, when he wrote his last
. This poem is but short, and in the only MS. wherein it
, terminates abruptly in the middle of a page, and it is quite
le that it was never finished. This is the last trace of him,
e was then probably about sixty-seven years of age, so that
y not have *long survived the* accession of Henry IV. In

personal appearance, he was so tall that he obtained the nick
of 'Longe Wille,' as he tells us in the line—

'I have lyued in londe,' quod I · 'my name is Longe wille[m].'

This nickname may be paralleled from Mr. Riley's Memo
of London, p. 457, where we read of John Edward, 'other
called Longe Jacke,' under the date 1382; and it is to the
pose to observe further, that the poet Gascoigne was comm
called 'Long George,' from his tallness. In Passus 15 (B-
Will says that he was loath to reverence lords or ladies, or pe
dressed in fur, or wearing silver ornaments; he never woul
'God save you' to serjeants whom he met, for all of which p
behaviour, then very uncommon, people looked upon him
fool. It requires no great stretch of imagination to pictu
ourselves the tall gaunt figure of Long Will in his long robe
with his shaven head, striding along Cornhill, saluting no m
the way, minutely observant of the gay dresses to which he
no outward reverence. It ought also to be observed how
frequent are his allusions to lawyers, to the law-courts at W
minster, and to legal processes. He has a mock-charter, b
ning with the ordinary formula *Sciant præsentes et futuri*
p. 18), a form of making a will (see p. 70), and in one pa
(B-text, Pass. XI) he speaks with such scorn of a man who d
up a charter badly, who interlines it or leaves out sentenc
puts false Latin in it, that I think we may fairly suppose hi
have been conversant with the writing out of legal docum
and to have eked out his subsistence by the small sums receive
doing so. The various texts of the poem are so consistent,
the different MSS. agree so well together, that I fully believ
was his own scribe in the first instance, though we cannot
point to any MS. as an autograph. Nevertheless, the very n
written MS. Laud 581 is so extremely correct as regards the
and is marked for correction on account of such very m
errors, that we may be sure he must himself have perused i

Respecting the poem itself there are some excellent re

[m] See Wright's edition, p. 304, where 'quod *I*' is printed 'quod I
error which a collation of many MSS. has removed.

[n] *After carefully considering the question from every point, I th
quite possible that it is indeed an autograph.*

ıe works of Mr. Marsh and Dean Milman, which I cannot do er than transcribe here, in part. But the reader should ult the books themselves.

a Mr. Marsh's lectures on the Origin and History of the lish Language, 8vo, 1862, p. 296, we read as follows:—

Every great popular writer is, in a certain sense, a product of country and his age, a reflection of the intellect, the moral iment, and the prevailing social opinions of his time. The ıor of Piers Ploughman, no doubt, embodied in a poetic s just what millions felt, and perhaps hundreds had uttered ne fragmentary form or another. His poem as truly ex- sed the popular sentiment, on the subjects it discussed, as the American Declaration of Independence the national ught and feeling on the relations between the Colonies and at Britain. That remarkable document disclosed no pre- sly unknown facts, advanced no new political opinions, pro- med no sentiment not warranted by previous manifestations opular doctrine and the popular will, employed perhaps even new combination of words, in incorporating into one pro- nation the general results to which the American head and rt had arrived. Nevertheless, Jefferson, who drafted it, is as ch entitled to the credit of originality, as he who has best ressed the passions and emotions of men in the shifting scenes he drama or of song.

The Vision[o] of Piers Ploughman thus derives its interest, not m the absolute novelty of its revelations, but partly from its rary form, partly from the moral and social bearings of its ject—the corruptions of the nobility and of the several de- rtments of the government, the vices of the clergy and the ses of the church—in short, from its connection with the ıal life and opinion of its time, into which it gives us a clearer ght than many a laboured history. Its dialect, its tone, and poetic dress alike conspired to secure to the Vision a wide ulation among the commonalty of the realm, and by formu- g—to use a favourite word of the day—sentiments almost ersally felt, though but dimly apprehended, it brought them

[o] *He means the Liber*, the whole poem.

into distinct consciousness, and thus prepared the English p for the reception of the seed, which the labours of Wycliffe his associates were already sowing among them[p] . . . .

'The Vision of the Ploughman furnishes abundant evidenc the familiarity of its author with the Latin Scriptures, the wri of the fathers, and the commentaries of Romish expositors, exhibits very few traces of a knowledge of Romance litera Still the proportion of Norman-French words, or at lea words which, though of Latin origin, are French in form, is as great as in the works of Chaucer[q]. The familiar use of mixed vocabulary, in a poem evidently intended for the po ear, and composed by a writer who gives no other evidence acquaintance with the literature of France[r], would, were proof wanting, tend strongly to confirm the opinion I have be advanced, that a large infusion of French words had been, merely introduced into the literature, but incorporated into common language of England; and that only a very small pro tion of those employed by the poets were first introduced by t

'The poem, if not altogether original in conception, is ab antly so in treatment. The spirit it breathes, its imagery, turn of thought, the style of illustration and argument it emp are as remote as possible from the tone of Anglo-Saxon po but exhibit the characteristic moral and mental traits of Englishman, as clearly and unequivocally as the most nati portions of the works of Chaucer or of any other native write

'The Vision has little unity of plan, and indeed—considere a satire against many individual and not obviously connec abuses in church and state—it needed none. But its aim

[p] In other words, Long Will was certainly a *prophet*, a speaker-out.

[q] The Prologue to Piers the Plowman and the first 420 lines of Chauc Prologue alike contain 88 per cent. of Anglo-Saxon words. See Ma Lectures on English, 1st Series, p. 124. The number of French word our author is considerable. It is common to meet with the remark Piers the Plowman is singularly free from any admixture of French; the remark is false, as the reader may see for himself.

[r] He knew something of French, and quotes a couple of French prove More than this, he appears to have read Le Chastel d'Amour and the po of Rutebuef (see note to 5. 594), and a poem on Antichrist by Huon *Meri (B. 20. 52)*.

pose are one. It was not an expostulation with temporal spiritual rulers, not an attempt to awaken their consciences xcite their sympathies, and thus induce them to repent of the and repair the wrongs they had committed; nor was it an ck upon the theology of the Church of Rome, or a revolu- ary appeal to the passions of the multitude. It was a calm, gorical exposition of the corruptions of the state, of the rch, and of social life, designed, not to rouse the people to ent resistance or bloody vengeance, but to reveal to them the e causes of the evils under which they were suffering, and to re the reformation of those grievous abuses, by a united rtion of the moral influence which generally accompanies the ession of superior physical strength.'

n Dean Milman's History of Latin Christianity, vol. vi. p. 536 . 1855), occurs the following excellent passage.

Before Chaucer, even before Wycliffe, appeared with his rude re, his uncouth alliterative verse, his homely sense, and inde- dence of thought, the author of Piers Ploughman's Vision[s]. s extraordinary manifestation of the religion, of the language, he social and political notions, of the English character, of condition, of the passions and feelings of rural and provincial gland[t], commences, and with Chaucer and Wycliffe completes revelation of this transition period, the reign of Edward III. roughout its institutions, language, religious sentiment, Teu- sm is now holding its first initiatory struggle with Latin istianity. In Chaucer is heard a voice from the court, from castle, from the city, from universal England. All orders of iety live in his verse, with the truth and originality of indi- ual being, yet each a type of every rank, class, every religious social condition and pursuit. And there can be no doubt his is a voice of freedom, of more or less covert hostility to hierarchial system, though more playful and with a poet's ial appreciation of all which was true, healthful, and beautiful the old faith. In Wycliffe is heard a voice from the Uni-

[s] This title is wrong, as has been shewn; he means 'The Book concern- Piers the Plowman.'

[t] We *may certainly say also—of* the lower classes in the city of London.

versity, from the seat of theology and scholastic philosophy, f
the centre and stronghold of the hierarchy; a voice of r
and defiance, taken up and echoed in the pulpit throughout
land against the sacerdotal domination. In the Vision of P
Ploughman is heard a voice from the wild Malvern Hills,
voice, it should seem, of an humble parson, or secular pr
He has passed some years in London, but his home, his h
is among the poor rural population of central Mercian Engl
. . . . Whoever he was, he wrote in his provincial idiom, i
rhythm perhaps from the Anglo-Saxon times familiar to
popular ear; if it strengthened and deepened that feeling,
doubt the poem was the expression of a strong and wide-sp
feeling. It is popular in a broader and lower sense than
mass of vernacular poetry in Germany and England. . . .

'The Visionary is no disciple, no precursor of Wycliffe in
broader religious views: the Loller of [the author of] P
Ploughman is no Lollard; he applies the name as a ter
reproach for a lazy indolent vagrant. The poet is no dre
speculative theologian; he acquiesces seemingly with unq
tioning faith in the Creed and in the usages of the Church.
is not profane but reverent as to the Virgin and the Sa
Pilgrimages, penances, oblations on the altar, absolution, he d
not reject, though they are all nought in comparison with h
ness and charity; on Transubstantiation and the Real Prese
and the Sacraments, he is almost silent, but his silence is th
submission, not of doubt. It is in his intense absorbing m
feeling that he is beyond his age: with him outward observan
are but hollow shows, mockeries, hypocrisies without the inw
power of religion. It is not so much in his keen cutting sa
on all matters of the Church as his solemn installation of Re
and Conscience as the guides of the self-directed soul, that h
breaking the yoke of sacerdotal domination; in his cons
appeal to the plainest, simplest Scriptural truths, as in th
selves the whole of religion, he is a stern reformer. The
serious Satirist, in his contemplation of the world around h
the wealth of the world and the woe, sees no hope, but in a
order of things, in which if the hierarchy shall subsist, it s

a form, with powers, in a spirit totally opposite to that
ow rules mankind. The mysterious Piers the Plough-
ms to designate from what quarter that Reformer is to

. . .

Wycliffe, with the spiritual Franciscans, Langland
all the evils, social and religious, of the dreary world
vealth of the Clergy, of the Monks, and the still more
ious wealth of the Mendicants. With them, he asserts
:, the duty, the obligation of the temporal Sovereign to
the hierarchy of their corrupting and fatal riches . . .
e Fraticelli, to him the fatal gift of Constantine was the
true religion; with them he almost adores poverty, but
ustrious down-trodden rustic poverty; not that of the
· beggar, common in his days, and denounced as sternly
e political economy of our own, still less of the religious
nt. Both these are fiercely excluded from his all-em-
charity.

gland is Antipapal, yet he can admire an ideal Pope, a
pacificator, reconciling the Sovereigns of the world to
l amity. It is the actual Pope, the Pope of Avignon or
e, levying the wealth of the world to slay mankind, who
ubject of his bitter invective. The Cardinals he de-
with the same indignant scorn; but chiefly the Cardinal
whom he has seen in England riding in his pride and
vith lewdness, rapacity, merciless extortion, insolence in
. Above all, his hatred (it might seem that on this all
English indignation was agreed) is against the Mendicant
Of the older monks there is almost total silence. For
edict, for St. Dominic, for St. Francis he has the pro-
: reverence. But it is against their degenerate sons that
ys his allegorical Host; the Friars furnish every im-
ed vice, are foes to every virtue: his bitterest satire, his

itence here follows, which is based on a misconception. The phrase
rdon the Ploughman' involves a very curious grammatical construc-
uncommon in Early English), and signifies 'the pardon of (*or*
) Piers the Ploughman.' But Dean Milman treats it as a *proper*
iers-Pardon-Ploughman,' which it cannot possibly be. Elsewhere
'*Piers berne the Plowman*,' meaning *Piers the* Ploughman's barn.

keenest irony (and these weapons he wields with wonde
poetic force) are against their dissoluteness, their idleness, t
pride, their rapacity, their arts, their lies, their hypocrisy, t
delicate attire, their dainty feasts, their magnificent buildi
even their proud learning; above all their hardness, their pitil
ness to the poor, their utter want of charity, which with La
land is the virtue of virtues.

'Against the clergy he is hardly less severe; he sternly c
demns their dastardly desertion of their flocks, when during
great plague they crowded to London to live an idle life; t
idle life he describes with singular spirit and zest. Yet he se
to recognise the Priesthood as of Divine institution. Against
whole host of officials, pardoners, summoners, archdeacons,
their functionaries; against lawyers, civil as well as ecclesiastic
he is everywhere fiercely and contemptuously criminatory.

'His political views are remarkable. He has a notion o
king ruling in the affections of the people, with Reason for
chancellor, Conscience for his justiciary. On such a king t
commonalty would cheerfully and amply bestow sufficient reven
for all the dignity of his office, and the exigencies of the stat
even for his conquests. No doubt that commonalty would fi
have absorbed the wealth of the hierarchy. He is not absolute
superior to that hatred of the French, nor even to the ambitio
for the conquest of France engendered by Edward's wars an
his victories. And yet his shrewd common sense cannot bu
see the injustice and cruelty of those aggressive and sanguinar
wars.'

After some remarks upon the language and the allegory of th
poem, (some of which require to be slightly modified to mak
them absolutely accurate,) and a slight sketch of the general pla
of the poem considered as a whole, Dean Milman sums up th
whole matter in the following just words:—

'The poet who could address such opinions, though wrapt u
in prudent allegory, to the popular ear, to the ear of th
peasantry of England; the people who could listen with delig
to such strains, were far advanced towards a revolt from Lati
Christianity. Truth, true religion, was not to be found with, i

s not known by, Pope, Cardinals, Bishops, Clergy, Monks, riars. It was to be sought by man himself, by the individual n, by the poorest man, under the sole guidance of Reason, nscience, and of the Grace of God, vouchsafed directly, not rough any intermediate human being, or even Sacrament, to e self-directing soul. If it yet respected all existing doctrines, respected them not as resting on traditional or sacerdotal thority. There is a manifest appeal throughout, an uncon-ious installation of Scripture alone, as the ultimate judge; e test of everything is a moral and purely religious one, its reement with holiness and charity.'

It should be remembered that several of the above remarks ply in particular to the C-text, which Dr. Milman seems have examined the most attentively, doubtless because it is e longest and fullest. There are several points about the em which render caution on the reader's part very necessary, he would avoid being misled. One is, that the effect of its uble revision has been to introduce occasional anachronisms. hus, when the poet speaks of Reason as being set on the bench tween the king and his son, he referred originally to Edward I. and the Black Prince, as the remark was made in 1362; but en the line was allowed to stand without change in the later rsions, as occurring in a part of the poem which was not very uch altered, the allusion was lost, and it must be taken merely a general expression signifying that Reason was placed in a at of dignity. Again, the allusion to the accession of Richard I. in the words '3if I regne any while' is of less force when tained in the C-text than when first composed and inserted in he B-text. The usual date assigned to the poem, 1362, is very isleading; for all depends upon which form of the poem is in uestion. It was in hand and subject to variation during twenty thirty years, the date 1362 expressing merely the time of its mmencement. Hence William was, in fact, absolutely con-mporaneous with Chaucer, and cannot fairly be said to have receded him. A comparison between these two great writers very instructive; it is soon perceived that each is, in a great easure, the supplement of the other, notwithstanding the senti-

ments which they have in common. Chaucer describes the
more fully than the poor, and shows us the holiday-ma
cheerful, genial phase of English life; but Langley picture
homely poor in their ill-fed, hard-working condition, batt
against hunger, famine, injustice, oppression, and all the s
realities and hardships that tried them as gold is tried in
fire. Chaucer's satire often raises a good-humoured laugh;
Langley's is that of a man who is constrained to speak ou
the bitter truth, and it is as earnest as is the cry of an injured
who appeals to Heaven for vengeance. Each, in his own wa
equally admirable, and worthy to be honoured by all who p
highly the English character and our own land. The extr
earnestness of our author and the obvious truthfulness and b
honesty of his character are in themselves attractive, and
a value to all he utters, even when he is evolving a theory
wanders away into abstract questions of theological speculat
It is in such a poem as his that we get a real insight into
inner every-day life of the people, their dress, their diet, t
wages, their strikes, and all the minor details which picture to
what manner of men they were [x].

One very curious variation occurs in the character of Piers
Plowman himself. In the A-text, he is merely the highest t
of the honest small farmer, whose practical justice and Chr
tianity are so approved of by truth (who is the same with G
the Father), that he is entrusted with a bull of pardon of m
value than even the Pope's. But towards the conclusion
the B-text, the poet strikes a higher note, and makes him t
type of the human nature in its highest form of excellence, t
human flesh within whom dwelt the divine soul of Christ o
Saviour. By a sort of parody upon the text in 1 Cor. x. 4,
asserts that *Petrus est Christus*, that Piers is Christ, and he lik
the Saviour to a champion who fights in Piers' armour, that
to say, in human flesh—*humana natura*. When the fact is o
fully perceived that, in a part of the poem, Piers is actua
identified with our Lord and Saviour, the notion of imagin

[x] Some of these remarks are repeated from my introduction to the E
English Text Society's edition, vol. i. p. iv.

been *an old English author* stands revealed in all its
d irreverent absurdity.
er should beware also of being much influenced by
ı of the Malvern Hills. The name of William of
s been proposed for the poet, in order to meet the
hat his surname is not certainly known. In my
:h a name is hardly a fit one, as likely to add to
ɔus misconceptions already current concerning him.
ıerit of the poem is, that it chiefly exhibits London
ıdon opinions, which are surely of more interest to us
of Worcestershire. He does but mention Malvern
, and those three passages may be found within the
the first eight Passus of Text A. But how numerous
sions to London! He not only speaks of it several
he frequently mentions the law courts of West-
e was familiar with Cornhill, East Cheap, Cock Lane
:ld, Shoreditch, Garlickhithe, Stratford, Tyburn, and
, all of which he mentions in an off-hand manner. He
no river but the Thames, which is with him simply
us with river; for in one passage he speaks of two men
to the Thames, and in another he says that rich men
:o give presents to the rich, which is as superfluous as
uld fill a tun with water from a fresh river, and then
:o the Thames to render it fuller[7]. To remember the
rigin of a large portion of the poem is the true key to
ınderstanding of it.
possible to give here an adequate sketch of that portion
history which the poem illustrates, but it is very im-
ıat its close connection with history should be ever
nind. I will merely adduce one instance of this, one
Mr. Wright has well drawn attention, and upon which
y even more stress than he has done. I allude to the

ords 'to woke with Temese' (see Wright's edition, p. 315),
ın 'to wet the Thames with.' *Woke*, left insufficiently explained
ght, seems to mean to wet, to moisten, such appearing to be the
ed in another passage, in C. xv. 25. See my Notes to Piers
:. E. T. S.), p. 287. However, this is still uncertain, and further
quired.

rebellion under Wat Tyler. It is most evident that Lang himself was intensely loyal; if he would not reverence men w he saw going about in rich clothing, he had a most profound verence and even affection for the king. In the Prologue to poem upon Richard II., whom he rates soundly and spares no commences with words of most tender and even touching monstrance; it evidently goes to his heart that he should compelled by a sense of duty to administer a severe reproof 'his sovereign, whose subject he ought to be.' He nowh recommends or encourages revolutionary ideas, but the contra and he never could have intended his words to have roused t flame of rebellion. But the outspoken manner of them was j that which delighted the populace; his exaltation of the plou man was gladly seized upon, and his bold words perverted in watchwords of insurgency. He had but lately elaborated h second text of the poem, when John Balle, 'the crazy priest Kent,' wrote the following remarkable letter to the commons Essex.—'John Schep, som tyme Seynt Marie prest of 3orke, a nowe of Colchestre, greteth welle Johan Nameles, and Johan th Mullere, and Johan Cartere, and biddeth hem that thei wa of gyle of borugh, and stondeth togiddir in Goddis name, a biddeth *Peres Plou3man* go to his werke, and chastise well Hobb the robber, and taketh with 3ou Johan Trewman, and all h felaws, and no mo, and loke scharpe 3ou to on heued, and no mo

Johan the Muller heth ygrownde smal, smal, smal;
The Kyngis sone of hevene shalle paye for alle.
Be ware or ye be wo,
Knoweth 3our frende from 3oure foo,
Haveth ynowe, and seythe 'Hoo';
And *do welle* and *bettre*, and fleth synne,
And seketh pees, and holde therynne;

And so biddeth Johan Trewman and alle his felawes.'

For writing which, John Balle was drawn, hung, and quartered, July 15, 1381, just one month after Wat Tyler had been cut down by Sir William Walworth. See Thomæ Walsingham Historia Anglicana, ed. Riley, vol. ii. p. 33. The reader will *remark the mention*, not only of *Peres* Plowman, but of *do-welle*

hettre; besides which, the name of *Schep* (or shepherd) was ably adopted from the second line of the prologue, and the e of *Trewman* was possibly suggested by Langley's Tomme *v-tonge* (4. 17).

will probably assist the reader to have before him a general ch of one of the forms of the Poem. Taking the B-text t, it may be divided, as before explained, into two parts, Piers the Plowman, properly so called, the whole of which re printed, and the Vision of Do-wel, Do-bet, and Do-best. e former consists of an Introductory Prologue and Seven sus, and can be subdivided into two distinct portions, which r be called: (1) The Vision of the Field Full of Folk, of y Church, and of Lady Meed, occupying the Prologue and sus I–IV; and (2) the Vision of the Seven Deadly Sins of Piers the Plowman[z], occupying Passus V–VII.

Vision of the Field Full of Folk, of Holy Church, and of Lady Meed.

n the *Prologue*, the author describes how, weary of wandering, sits down to rest upon Malvern Hills, and there falls asleep l dreams. In his vision, the world and its people are repre-ted to him by a field full of folk, busily engaged in their cations. The field was situate between the tower of Truth, is God the Father, and the dungeon which is the abode of spirits. In it there were ploughmen and spendthrifts, ancho-, merchants, jesters, beggars, pilgrims, hermits, friars, a loner with his bulls, and priests who deserted their cures. re was also a king, to whom an angel speaks words of advice. n was seen suddenly a rout of rats and mice, conspiring to the cat, from doing which they were dissuaded by a wise se. There were also lawsergeants, burgesses, tradesmen, urers, and taverners touting for custom.

assus I. Presently, he sees a lovely lady, of whom he asks meaning of the tower. She tells him it is the abode of the ator, who provides men with the necessaries of life. The geon is the castle of Care, where lives the Father of Falseness.

[z] Piers is *never once mentioned* till we come to Pass. V. 544.

He prays the lady to disclose her name, and she tells hi
is Holy Church, and instructs him how great a treasure
is, how Lucifer fell through pride, that faith without wo
dead, and that the way to heaven lies through Love.

Passus II. He asks how he may know Falsehood. She
him turn, and see both Falsehood and Flattery (Favel). Lo
aside, he sees, not them alone, but a woman in glorious ap
He is told that she is the Lady Meed (i.e. Reward or Brib
who is to be married to Falsehood on the morrow.
Church then leaves him. The wedding is arranged, and Si
and Civil read a deed respecting the property with which F
hood and Meed are to be endowed. Theology objects to
marriage, and disputes its legality; whereupon it is agreed
all must go to Westminster to have the question decided.
the parties ride off to London, Meed being mounted upo
sheriff, and Falsehood upon a 'sisour.' Guile leads the way,
they soon reach the king's court, who vows that he will pu
Falsehood if he can catch him. Whereupon all run away, ex
Meed alone, who is taken prisoner.

Passus III. Lady Meed is now brought before the k
The justices assure her that all will go well. To seem righte
she confesses to a friar and is shriven, offering to glaze a chu
window by way of amendment, immediately after which
advises mayors and judges to take bribes. The king propo
that she shall marry Conscience; but Conscience refuses,
exposes her faults. She attempts to retaliate and to justify h
self; but Conscience refutes her arguments, quotes the exam
of Saul to show the evil of covetousness, and declares t
Reason shall one day reign upon earth and punish all wro
doers. To this is appended a description of the year of jubi
and a caution about reading texts in connection with the c
text, neither of which things appear in the A-text.

Passus IV. Hereupon the king orders Reason to be sent f
who comes, accompanied by Wit and Wisdom. At this mom
Peace enters with a complaint against Wrong. Wrong, kno
the complaint to be true, wins over Wit and Wisdom to
side, by Meed's help, and offers to buy Peace off with a prese

on, however, is firm and will shew no pity, but advises the to act with strict justice. The king is convinced, and prays on to remain with him for ever afterwards.

The Vision of the Seven Deadly Sins, and of Piers the Plowman.

ssus V. Here the dreamer awakes, but not for long; he soon asleep over his prayers, and has a second dream, wherein gain sees the field full of folk, and Reason[a] preaching to the mbled people, reminding them that the late tempest and llences were judgments of God. Many are affected by the on, and begin to repent and confess their sins. Of these, first is Pride, who makes a vow of humility. The second is ury or Lechery, who vows henceforth only to drink water. third is Envy, who confesses his evil thoughts and his mpts to harm his neighbours. The fourth is Wrath, a friar, e aunt was a nun, and who was both cook and gardener to ivent, and incited many to quarrel. The fifth, Avarice, who fesses how he lied, cheated, and lent money upon usury, and , not understanding the French word *restitution*, thought it was another term for stealing. The sixth, Gluttony, who his way to church) is tempted into a London ale-house, of interior of which the author gives a most life-like picture, stinct as a drawing by Hogarth. Glutton also repents and amendment, but not till after he has first become com- ly drunk and afterwards felt ashamed of himself. The ıth is Sloth, a priest who knows rimes about Robin Hood :r than his prayers, and can find a hare in a field more ly than he can read the lives of the saints. Robert the er too repents, and prays for forgiveness, and Repentance es supplication for all the penitents[b]. Then all set out to after Truth, but no one knows the way. Soon they meet a palmer, who had sought the shrines of many saints, but r that of one named *Truth*. At this juncture Piers the rman for the first time appears, declaring that he knows

[a] In the A-text, it is *Conscience* who preaches.

[b] *In the A-text, Passus VI* begins here, at l. 520 of our text.

Truth well, and will tell them the way, which he th
scribes.

Passus VI. The pilgrims still ask for a guide, and Pie
he will shew them, when he has ploughed his half-acre.
while. he gives good advice to ladies and to a knight.
starting, he makes his will, and then sets all who come
to hard work. Many shirk their work, but are redu
subordination by the sharp treatment of Hunger. Next
some most curious and valuable passages concerning th
of the poor, strikes for higher wages, and the discontents
dered by a brief prosperity.

Passus VII. At this time Truth (i.e. God the Father)
Piers a bull of pardon, especially intended for kings, k
bishops, and the labouring poor, and even for some l
and merchants, in a less degree. A priest disputes the v
of Piers' pardon, and wants to see it. The dispute b
him and Piers is so violent that the dreamer awakes, a
poem of Piers the Plowman (properly so called) ends
fine peroration on the small value of the pope's pardons, a
superiority of a righteous life over mere trust in indulgen
the Last Great Day.

The poem of *Do-well* is much more discursive, and is
full of matter to admit of a brief summary of it; it co
many passages of great interest and importance. In one o
occurs the curious prophecy, that a king would one day
and beat the religious orders for breaking their rules, an
should the abbot of Abingdon receive a knock from the kin
incurable should be the wound; a passage which excited
interest in the days of Henry VIII. In another passage
reference to the mayoralty of John Chichester. The po
Do-bet has a long and most singular prologue, containing,
other things, a reference to the Mahometan religion and th
of Christians to convert the Saracens to the true faith.
poem itself is on a uniform and settled plan, designed to
out that Jesus is the only Saviour of men. It seems to me
admirable, both in conception and execution. We are intro
to Faith, personated by Abraham, and to Hope, both of

by the wounded man who has been stripped by thieves. Love, who is the Good Samaritan, and none other than in the dress of Piers the Ploughman, alone has compassion im and saves his life. With growing power and vividness, oem describes the death of Christ, the struggle between and Death and between Light and Darkness, the meeting her of Truth and Mercy, Righteousness and Peace, whilst aviour rests in the grave; a triumphant description of the nt of Christ into hell, and His victory over Satan and Lucifer, he poet wakes in ecstacy, with the joyous peal of the bells ng in his ears on the morning of Easter day. And I cannot in from adding here my conviction, that there are not many ges in English poetry which are so sublime in their concep- is this 18th Passus. Some of the lines are rudely and quaintly ssed, but there are also many of great beauty and power, which buoyantly express the glorious triumph of Christ. las! the poem of *Do-best* reveals how far off the end yet is. Saviour leaves earth, and Antichrist descends upon it. The ch is assailed by many foes, and can scarcely hold her own; ses assail all mankind; death 'pashes' to the dust kings and ts, emperors and popes, and many a lovely lady; old age carce bear up against despair; Envy hates Conscience, and flattering friars to salve Conscience with soothing but deadly dies, till Conscience, hard beset by Pride and Sloth, cries o Contrition to help him; but Contrition still slumbers, nbed by the deadly potions he has drunk. With a last Conscience arouses himself, and seizes his pilgrim's staff, mined to wander wide over the world till he shall find Piers lowman. And the dreamer awakes in tears.

. Whitaker once suggested that the poem is not perfect, it must have been designed to have a more satisfactory g, and not one so suggestive of disappointment and gloom. convinced that this opinion is most erroneous; not so much se all the MSS. have here the word *Explicit*, as from the nature of the case. What other ending can there be? or r, the end is not yet. We may be defeated, yet not cast ; we may be *dying*, and yet live. We are all still pilgrims

upon earth. *That* is the truth which the author's mighty ge
would impress upon us in his parting words. Just as the p
awakes in ecstacy at the end of the poem of Do-bet, where
dreams of that which has been already accomplished, so here
wakes in tears, at the thought of how much remains to be do
So far from ending carelessly, he seems to me to have ce
speaking at the right moment, and to have managed a very d
cult matter with consummate skill.

METRE OF THE POEM.

The last consideration that requires attention is the form
the poem, as regards its metre and language.

The metre is that known as *alliterative*, the only metre wh
in the earliest times was employed in Anglo-Saxon poetry.
also resembles the older kind of alliterative poetry in be
entirely without rime. Poems thus composed may be print
either in short lines or long ones, as is most convenient.
have adopted the system of long lines, as Early English poe
in this metre and of this period are invariably written in lo
lines in the MSS., except when written continuously, as we wr
prose. Every long line is divided into two short lines or ha
lines by a pause, the position of which is marked in the MS
by a point (sometimes coloured red), or by a mark resembli
a paragraph mark (¶) or inverted D (ↀ), coloured red and bl
alternately. In some MSS., but these are generally inferi
ones, the mark is entirely omitted. It is also not infrequent
misplaced. In the present volume the position of the pause
denoted by a raised full-stop, and the reader will find that
almost invariably points out the right place for a slight rest
reading, and in very many places is equivalent to a comma
punctuation. If we employ the term *loud* syllables to deno
those syllables which are more strongly accented and are
greater weight and importance, and *soft* syllables to denote tho
having a slighter stress or none at all, we may briefly state th
chief rules of alliterative verse, as employed by our author a
other writers of his time, in the following manner.

1. Each half-line contains two or more loud syllables, two being the usual number. More than two are frequently found in the first half-line, but rarely in the second.

2. The initial-letters which are common to two or more of these loud syllables being called the *rime-letters*, each line should have two *rime-letters* in the first, and one in the second half. These two former are called *sub-letters*, the latter the *chief-letter*.

3. The chief-letter should begin the *former* of the two loud syllables in the second half-line. If the line contain only two rime-letters, it is because one of the sub-letters is dispensed with.

4. If the chief-letter be a consonant, the sub-letters should be the same consonant, or a consonant expressing the same sound. If a vowel, it is sufficient that the sub-letters be also vowels; they need not be the same, and in practice are generally different. If the chief-letter be a combination of consonants, such as *sh, ch, str*, and the like, the sub-letters frequently present the same combination, although the recurrence of the first letter only would be sufficient.

These rules are easily exemplified by the opening lines of the Prologue.

'In a *s*ómer *s*éson · whan *s*óft was the *s*ónnë,
I *sh*ópe me in *sh*róudës · as I a *sh*épe wérë,
In *h*ábite as an *h*éremite · vn*h*óly of wórkës,
*W*ent *w*ýde in þis *w*órld · *w*óndres to hérë.
Ac on a *M*áy *m*órnynge · on *M*áluerne húllës
Me by*f*él a *f*érly · of *f*áiry, me thóuȝtë;
I was *w*éry for*w*ándred · and *w*ént me to réstë
Vnder a *b*róde *b*ánkë · bi a *b*órnës sídë,
And ás I *l*áy and *l*éned · and *l*óked in þe wáteres,
I *sl*ómbred in a *sl*épyng · it *sw*éyued so mérye.'

Line 1 has *s* for its rime-letter; the sub-letters begin *somer* and *seson*; the chief-letter begins *soft*. The *s* beginning *sonne* may be regarded as superfluous and accidental.

Line 2 shews *sh* used as a rime-letter. The syllables marked with a diæresis are to be fully sounded, and counted as distinct syllables. The *e* at the end of *shope* merely shows that the preceding *o is long, and is not* syllabic.

Line 3 is very regular; it reminds us that the *vn-* in *vnl* a mere prefix, and that the true base of the word is *holy*, b ning with *h*.

In line 4, the initial *W* in *Went* is superfluous.

In line 5, two loud syllables, viz. *May* and the first of *mor* come together. This is rare, and not pleasing.

In line 6, *by-* in *byfel* is a mere prefix; and so is *for-* i *wandred* in line 7.

In line 8, the *b* in *bi* is unnecessary to the alliteration.

In line 9, if a stress be laid upon *as*, there will be three syllables in the first half-line.

In line 10, the chief-letter is *s*, but the sub-letters exhib combination *sl*.

The true swing and rhythm of the lines is very easily c A few variations may be noticed.

(*a*) The chief-letter may begin the *second* loud syllable second half-line; as,—

'Vn*k*ýnde to her *k*ýn · and to állë *c*ristene;' 1. 190.

(*b*) Sometimes there are two rime-letters in the second line, and one in the first. Such lines are rare; I give an ex from the A-text of the poem, Pass. ii. l. 112:—

'Týle he had sýluer · for his sáwes and his sélynge.'

(*c*) The chief-letter is sometimes omitted; but this is a blemish. Thus, in l. 34 of the Prologue, nearly all the MSS. *synneles*, instead of *giltles*, which is the reading of MS. R. in Trinity College, Cambridge.

(*d*) By a bold license, the rime-letter is sometimes fou the beginning of *soft* or subordinate syllables, as in the word *whil*, in the lines:—

'Þanne I *fr*áinëd hir *f*áirë · *f*or hým þat hir mádë;' 1. 58.
'And *w*ith hím to *w*ónye *w*ith *w*ó · *w*hil gód is in héuene;' 2.

(*e*) It may be noted that *k* seems to have been sounded b *n*; hence *kn* is alliterated with *k*, as in Pass. 5. l. 1. Also, *w* to have been sounded before *r*, so that *wr* is alliterated wit *see 3. 182.* Both these peculiarities are found in other allite

ns. But there is a third peculiarity which is very scarce else-re, except in Richard the Redeles, viz. the alliteration of *f* h *v*, as in Prol. 194, 2. 60, 5. 443. This in itself furnishes an ument for the common authorship of Richard and Piers the wman.

Some of the above examples certainly tend to shew that illiam was not very particular about his metre. He frequently glects to observe the strict rules, and evidently considered etre of less importance than the sense. This remark will ice to dismiss the subject, since, for more perfect specimens the metre, the poems of the Anglo-Saxon period should be died. Of the poems in unrimed alliterative metre which are ost nearly contemporaneous with Piers the Plowman, some of e principal are William of Palerne, and a fragment of a poem Alexander (both edited by myself for the Early English Text ciety in the same volume), Pierce the Ploughman's Crede, Richard the Redeles,' Two poems (one upon Cleanness, and other upon Patience), edited by Mr. Morris for the Early nglish Text Society in 1864, The Destruction of Jerusalem, &c. or further information, see my essay on Alliterative Poetry in ol. iii. of the Percy Folio MS., edited by Hales and Furnivall.

LANGUAGE OF THE POEM.

As regards the language of the poem, the first point is the ialect. This is certainly of a mixed character, as it exhibits ıe plural forms in *-en* in the indicative mood (which are a mark : Midland dialect), and also plural forms in *-eth* (which mark ıe Southern). This peculiarity is by no means confined to the ırticular MS. here printed, but is the case with most other ISS. which I have examined. Thus, in Pass. iii. ll. 80, 81, we nd—

> 'For þise aren men on þis molde · þat moste harme worc*heth*
> To þe pore peple · þat parcel-mele bugg*en* [buy].'

his mixture of the *-eth* ending in *worcheth*, and the *-en* ending ı *buggen*, occurs in at least six other MSS., and a careful ex-mination of *many MSS.* has convinced me that such an admix-

ture of dialect is an essential mark of the poem, and of th spoken by its composer. There are many traces of England speech also, and even some of Northern, but t may possibly be rightly considered as common to bot and West. The reader will therefore do well to remen he has here to deal with a dialect of a peculiarly uncert racter, and that he cannot therefore always draw cert clusions. At the same time, the dialect is far from bein to cause much difficulty by the introduction of uncomm The language is fairly intelligible after a slight amount of has been bestowed upon the first few hundred lines, occasional occurrence of hard words is chiefly due to traordinary extent of the author's vocabulary.

Dr. Morris well observes, in his Introduction to 'C Prologue,' &c., in the Clarendon Press Series—that the of Norman-French words in Chaucer is so great that been accused of corrupting the language by a large necessary admixture of Norman-French terms. But with few exceptions, employed only such terms as we in the *spoken* language, and stamped them with the impr genius, so that they became current coin of the literar That this remark is true is shewn by the fact that Will the very same thing, employing Norman-French wor whenever he wishes to do so.

As regards the **orthography**, it may be remarked scribe of the Laud MS. seems to have added many final the rules would not lead us to expect them, and has omit where they seem necessary. This is due, either to car on his part, or to a peculiar orthographical system, or to that the dialect is of a mixed character and more u The first supposition alone hardly suffices, as most MS B-text exhibit like irregularities. The chief points of t mar are so well explained in the Introduction to Mr. Chaucer (Clarendon Press Series), pp. xxxi–xlii, that a v summary of some of them may be sufficient here.

The scribe uses þ to represent *th*. In a great many tinguishes between the sound of *th* in *thin*, and the

thine. He denotes the former by *th* written at length, as in *th, thinketh,* and the like, and the latter by þ, as in *þe, þat,* , and the like. This is his usual custom; but there are al instances of the contrary. He also uses ȝ, as usual, the sound of *y* at the beginning of a word, as in *ȝe, ȝoure,* and the guttural sound of *gh* in the middle of a word, as in *te, nauȝt.* He employs very few contractions, all of which ere denoted by italics. Most of these involve the letter *r;* a curl above the line, which is really a corruption of the old of *e,* stands for *er* or *re;* as in bett*er,* pr*e*ched[c]. An *i* e the line means *ri,* as in cr*i*st. A roughly written *a* means as in gr*a*ce. A roughly written *v* means *vr* or *ur,* as in *ur.* A *p* with a straight stroke through the tail means *per ar,* as in p*er*soun, p*ar*fyt. A *p* with a curling stroke below ns *pro,* as in pr*o*fyt. A straight stroke above a letter means r *m,* as in mo*m*me, ma*n,* where the stroke is over *o* and *a* ectively. A few words are written shortly, as lrē for l*ett*re, for co*mun*e, qd for q*uo*d. When these contractions and ew others of rare occurrence are mastered, the difficulty of ding MSS. is not great. To read them correctly *in all cases* nes by practice only.

NOUNS[d].

Number. The nominative plural ends commonly in *-es,* as in *oudes, workes;* sometimes in *s,* as in *bidders,* or in *z,* as in *mantz.* This *z* is written exactly like ȝ, the symbol for *y* or . For *-es, -is* is sometimes found, as in *wittis;* and very rarely, *s,* as in *folus.* Some few plurals are in *-en,* as *sustren, chylderen.* few nouns, such as *folk,* which were originally neuter, have no rmination in the plural. *Gees, men,* are examples of plurals rmed by vowel-change; *fete* and *feet* are various spellings of e plural of *foot.*

Case. The genitive singular ends in *-es,* sometimes corrupted

[c] It is only when it occurs after *p,* that it means *re.* This is because *pr* ' can be denoted otherwise, viz. by drawing a stroke across the tail of e *p.*

[d] These remarks are chiefly copied and adapted from Mr. Morris's ntroduction.

into -is, as in *cattes*, *cattis*; other endings are very rare. genitive plural sometimes ends in -en or -ene, as in *clerken*, *Childryn* is also a genitive plural. The instances of these unusual forms are readily found by help of the references Glossarial Index. *Mannus* for *men's* occurs once only. dative case singular commonly ends in -e, as in *to beddē*.

ADJECTIVES.

The distinction between definite and indefinite adjecti difficult to follow, owing to the irregularity of the allit rhythm; and the scribe, not having much to guide him, have been at fault sometimes, and has certainly added final -e's after a long vowel, which he never intended pronounced as a separate syllable. He even writes *fete* fo *shope* for *shoop*, where there is no doubt about the final *e* b silent, and intended to be non-syllabic. Plural adjectives sh end in -e, and commonly do so, as *alle*. The reduplica of a consonant when a syllable is added is worth notice; *alle* is the plural of *al*, just as *shullen* is the plural of auxiliary verb *shal*. Very rarely, plural adjectives of Fr origin end in -es; I believe that *cardinales vertues* is the instance; of the phrase *maistres freres*[e]. The comparativ *heigh* (high) is *herre*, the superlative *hexte*. Adjectives and verbs ending in -ly sometimes form their comparatives superlatives in -loker, -lokest, as *lightloker*, *lightlokest*.

PRONOUNS.

The pronouns are the same as in Chaucer; but, besides the older form *heo* is *also* used[f]; and, besides *þei*, the older *hij* (*hy*). There are instances of a confusion or admixtu dialect. *Their* is denoted by *here*, *her*, or *hir*; *them* by *hem*. dative case is used with impersonal verbs, as *me byfel*, *him l* The pronoun *thou* is often written *tow*, and at the same

[e] *Maistris liers* occurs in Pecock's Repressor, ed. Babington, p. 478.
[f] The form in Chaucer is *sche*, and never *heo*.

d to its verb, as *seestow*, seest thou, *repentedestow*, repent- thou. The genitive of *who* is written *whas*, 2. 18. *Veh a he a* is used for each; *which a* for what sort of a; pl. *whiche*, t sort of.

VERBS.

t is chiefly here that the Laud MS. (in all other respects erior to the rest) exhibits irregularities; several of which, ever, are found also in other good MSS. of the B-class. The ative plural ends both in *-en* and *-eth*, as *geten*, *conneth*; iety which has been already noted. The past tense of weak s, which should end in *-ede*, commonly ends in *-ed* only, and not only in the singular, but in the plural, as *pleyed*; yet etimes even the full plural form *-eden* occurs, as in *lyueden*. e student will learn much by contrasting the various endings Langley's popular poem (which probably in all its forms ex- ted the language rather of the educated poorer classes than t of the more wealthy), with the more regular endings found good MSS. of Chaucer[g]. I can only point out a few of the st striking peculiarities, and refer to Dr. Morris's Introduction Chaucer, and to his Grammatical Introduction to 'Specimens Early English' for further information, and to his Historical tlines of English Accidence for full tables of verbal forms.

The abbreviated forms *sit* (for *sitteth*), *rit* (for *rideth*), *halt* (for *deth*), and the like, occur here as in Chaucer. So also *bit* for *deth*, *rest* for *resteth*, *fet* for *fedeth*.

In weak verbs, which should form their past tenses in *-de* or , the final *-e* is often dropped. Thus *went* is used for *wente*.

In strong verbs, which should terminate (in the first and third rsons singular of the past tense) in a consonant, we often find *-e* added to lengthen the vowel, as already explained (p. xlii). hus *I shope* is written for *I shop* or *I shoop*. The plural com- only has the correct termination *-en*, as in *wonnen*, *chosen*.

[g] The Vernon MS., containing many other poems besides Piers the owman, is, upon the whole, tolerably regular in its forms; but this is the dy MS. that is so, and the uniformity is due to the fact that the scribe of it s turned *everything* (*wherever he* could) into the Southern dialect.

In the infinitive mood, some verbs are found with the en
-ie or *-ye*, as *shonye*, *stekye*, *louye*; and the final *-e* is somet
dropped, as in *cracchy*. This ending, which the West Mid
and Southern dialects had in common, seldom occurs in Cha
except in a few words like *herie*, to praise, *tilye*, to till.

The present participles end in *-yng*, as *lybbyng*, *wore*
wandryng; but the ending *-inde* occurs occasionally in the M
The prefix *y-* is frequently found before past participles,
sometimes even before past tenses; see Y- in the Glossary.

The anomalous verbs and negative verbs (such as *nam*
am not, *nelle* for *will not*), adverbs, &c., are much the same
in Chaucer.

There is one error in syntax which, in more passages th
one, is so well supported by MS. authority, that we can hard
suppose it not to have been due to the author himself. It
that he uses a singular verb with a plural noun, especially t
verb *is* or *was*. A clear example is in Pass. v. 99.

Few things are more important than to pay great attention
the true force of adverbs, prepositions, and conjunctions; t
these are mastered, the construction of sentences is left qui
uncertain; and when a sentence appears difficult, it is oft
because such small words have not been understood. Th
there frequently means *where*; *then* = than; *thanne* = then.
often = with reference to, and *of* often = by. *Vp* = upon, u
= unto. *Or* or *ar* = ere, before; *als* = as; *but* = except; *ac* = bu
3if = if; *sithen* = since. It is a common error to assign to word
especially words of this class, the meanings which they have no
For instance, *als* is seen to be another form of *also*, and it is there
fore supposed to mean *also*; but it more commonly has the
meaning of *al so*, i. e. just as. The preposition *with* often has
very odd position in the sentence; see note to Pass. ii. 31. A
is written for *and*; and, conversely, *and* for *an*, if.

GENERAL HINTS.

Several mistakes are frequently made by those who are begin
ning to study Middle English, which are worth mention, in orde
to put the student on his guard.

It is common to disregard the spelling, and look upon it as . It is true that it was not uniform, but the scribes had a nevertheless, for their general object was to represent sounds, the spelling is phonetic, not conventional. The variations in ing arose from the variety of ways in which sounds can be esented. Thus *i* and *y* were considered as interchangeable, it is a mere chance which is used.

. The difficulty of Middle English has been much exaggerated. ough it may take years to become a sound scholar, a very fair wledge of it may be picked up in a few weeks, and is of great ty; for more grammar can thus be learnt in a short time n by reading any amount of grammatical treatises that ignore older forms of the language.

. Many words are regarded as entirely obsolete which are rtheless still preserved in provincial dialects.

. Old words are often wrongly taken in their modern sense. us, to *allow* does not mean to *permit*, but to *approve of*, the t being the Latin *laudare*. Again, *to take* is supposed always mean *to receive*; whereas it commonly means *to give*.

5. Some forget to apply and make the most of such knowledge they really possess. Thus, in the phrase 'the *quick* and the d,' every one knows that *quick* means *living*. Such knowledge uld be put to good use; let it be remembered that *quick* is ost sure to mean *living* in Early English, and then it will not ongly be supposed to mean *quick*.

As regards etymology, it may be remembered that many good tionaries, such as Richardson's, for instance, are not always to trusted. One of the best is Webster's, as revised by Dr. ahn, and published by Bell and Daldy. For general informan, few surpass Dr. Ogilvie's Imperial Dictionary. As to rivations, the reader may consult Mahn's Webster, and Wedgood's Dictionary of English Etymology, which is full of illustrations and suggestions; it is from these works that the useful ok called Chambers's Etymological Dictionary is mainly mpiled[h]. By far the best (complete) Dictionary of Early

[h] An Etymological Dictionary of the English Language, by myself, is now ing published by the Clarendon Press.

English is that by Dr. F. H. Stratmann, which has just re (in 1878) a third edition. Above all things, the reader s if possible, acquire some knowledge of Anglo-Saxon, or e Dutch or German, and should verify words cited from f languages as far as he can. Pocket-dictionaries of Fr German, Dutch, Danish (by Ferrall and Repp), Swedish, I and Spanish (both by Meadows), Welsh (by Spurrell) are useful. Actual reference to these teaches more than an else can do; nothing should be taken on trust, but ever should be examined and verified. To doubt much, a examine for oneself, is the best rule for making real pro For further remarks on the subject of the study of Er I may refer the reader to the Introduction to my 'Specim English from 1394 to 1579' (Clarendon Press), and to the ciples laid down in the Introduction to my 'Questior Examination in English Literature,' published by Messrs and Daldy.

As regards the subject-matter of Piers the Plowman, I su the names of a few books which I have found especially u nearly all of which are referred to either in the Notes c Glossary.

For derivations:—Promptorium Parvulorum, ed. Way (Ca Society); Wedgwood's English Etymology; Roquefort, Glo de la Langue Romaine; Burguy, Grammaire de la Langue (the third volume of which contains an excellent glos Bosworth's Anglo-Saxon Dictionary; Ihre's Glossarium Gothicum; Cleasby and Vigfusson's Icelandic Dictionary; son's Icelandic Lexicon; Jamieson's Scottish Dictionary; S Mœso-Gothic Glossary; Halliwell's Archaic and Prov Dictionary; Nares' Glossary; Morris's Historical Outlin English Accidence; Specimens of English (Clarendon Series); Stratmann's Old English Dictionary; Vernon's A Saxon Guide; Sweet's Anglo-Saxon Reader; &c., &c.

For subject-matter. Chaucer's works; the publications Early English Text Society; Wright's History of Don Manners; Wright's Essays; Warton's History of English Po *Wright's edition of* Piers Ploughman; Wright's Political Pc

it's Political Songs (Camden Society); Wright's edition of
sposition of Richard II (Camden Society), or my edition
:hard the Redeles for the Early English Text Society;
rd's History of England; Liber Albus, ed. H. T. Riley;
rials of London, ed. Riley; Thomæ Walsingham His-
ed. Riley; Monumenta Franciscana; Fabyan's Chro-
; Brand's Popular Antiquities; Milman's History of Latin
ianity; Rock's Church of Our Fathers; Cutts's Scenes and
icters of the Middle Ages; Wyclif's Prose Works, edited
. Arnold; Southey's Book of the Church: Massingberd's
ry of the Reformation; Hook's Church Dictionary; Timbs'
s and Corners of Old English Life; Our English Home;
itt's Early Popular Poetry; Chambers's Book of Days;
ey's English Writers; Marsh's Lectures on English; Craik's
sh Literature, &c. Many of the notes from these books
urposely given as briefly as possible, to save space, and very
ı more information will often be found by those who consult
riginals, exact references to which are always given. This
rticularly the case with respect to Chambers's Book of
, which is an excellent repertory of popular antiquities;
reader who actually refers to it will often find whole pages
formation, in the places indicated in the Notes.

have here endeavoured to point out only the most simple and
ous sources of information, although a few of these books are
always easily procurable. There are many others, such as
:zner's Altenglische Sprachproben, with its excellent Glossary
present finished only as far as D), Longman's Life of Edward
and the like, which may sometimes be of use, but it is
esirable to make too long a list[1].

[1] A list of nearly all the books referred to in my Notes to Piers Plowman
ublished by the Early English Text Society is given at pp. 492–502 of
IV. of that work.

CHRONOLOGICAL TABLE.

Edward II deposed (3. 126[a])	Jan. 20
Edward III begins to reign	Jan. 25
Edward II murdered (3. 126)	Sept. 21
Langley born	about
Chaucer born	
Coinage of nobles (3. 45)	1343 or
Battle of Creçy (12. 107)	Aug. 26
First great pestilence	May 31, 1348 to Sept. 29
Treaty of Brétigny (3. 188)	May 8
Second great pestilence	Aug. 15, 1361 to May 3
Great storm of wind (5. 14)	Saturday, Jan. 15
A-text of *Piers the Plowman* written	
Third great pestilence	July 2 to Sept. 29
John Chichester mayor of London (13. 271)	Oct. 1369 to Oct.
A fourth pestilence (13. 248)	1375 and
Death of the Black Prince	June 8
Jubilee of Edward's accession (3. 297)	Feb.
Death of Edward III	June 21
Speech of the Duke of Lancaster, in his own vindication	Oct. 13
B-text of *Piers the Plowman* written	
Schism of the Popes	Sept. 21
Wycliffe's translation of the Bible (8. 90)	about
Wat Tyler's rebellion	June
Chaucer writes his Canterbury Tales	about
C-text of *Piers the Plowman* written	probably about
Gower's *Confessio Amantis*	about
Richard II taken prisoner	Aug. 18
Poem of 'Richard the Redeles'	Sept.
Richard II formally deposed	Sept. 30
Death of Chaucer	
Probable date of death of Langley	about

[a] These numbers denote the lines of the poem in which the mentioned are referred to.

THE VISION OF WILLIAM

CONCERNING

ERS THE PLOWMAN.'

NCIPIT LIBER DE PETRO PLOWMAN.

Prologus.

somer seson · whan soft was the sonne,
hope me in shroudes · as I a shepe were,
te as an heremite · vnholy of workes,
vyde in þis world · wondres to here.
a May mornynge · on Maluerne hülles,
el a ferly · of fairy, me thouȝte;
very forwandred · and went me to reste
a brode banke · bi a bornes side,
I lay and lened · and loked in þe wateres,
bred in a slepyng · it sweyued so merye.
nne gan I to meten · a merueilouse sweuene,
was in a wildernesse · wist I neuer where;
ihelde in-to þe est · an hiegh to þe sonne,
a toure on a toft · trielich ymaked;
e dale binethe · a dongeon þere-Inne,
lepe dyches & derke · and dredful of sight.
felde ful of folke · fonde I there bytwene,
maner of men · þe mene and þe riche,
yng and wandryng · as þe worlde asketh.

Some putten hem to þe plow · pleyed ful selde,
In settyng and in sowyng · swonken ful harde,
And wonnen that wastours · with glotonye destruyeth.
And some putten hem to pruyde · apparailed hem after,
In contenaunce of clothyng · comen disgised.
In prayers and in penance · putten hem manye,
Al for loue of owre lorde · lyueden ful streyte,
In hope forto haue · heueneriche blisse;
As ancres and heremites · that holden hem in here selles,
And coueiten nought in contre · to kairen aboute,
For no likerous liflode · her lykam to plese.
And somme chosen chaffare · they cheuen the bettere,
As it semeth to owre syȝt · that suche men thryueth;
And somme murthes to make · as mynstralles conneth,
And geten gold with here glee · giltles, I leue.
Ac iapers & iangelers · Iudas chylderen,
Feynen hem fantasies · and foles hem maketh,
And han here witte at wille · to worche, ȝif þei sholde;
That Poule precheth of hem · I nel nought preue it here;
Qui turpiloquium loquitur · is luciferes hyne.
Bidders and beggeres · fast aboute ȝede,
With her belies and her bagges · of bred ful ycrammed;
Fayteden for here fode · fouȝten atte ale;
In glotonye, god it wote · gon hij to bedde,
And risen with ribaudye · tho roberdes knaues;
Slepe and sori sleuthe · seweth hem eure.
Pilgrymes and palmers · pliȝted hem togidere
To seke seynt Iames · and seyntes in rome.
Thei went forth in here wey · with many wise tales,
And hadden leue to lye · al here lyf after.
I seigh somme that seiden · þei had ysouȝt seyntes:
To eche a tale þat þei tolde · here tonge was tempred to

ey soth · it semed bi here speche.
ɔn an heep · With hoked staues,
ılsyngham · and here wenches after ;
ınd longe · that loth were to swynke,
n in copis · to ben knowen fram othere ;
.em heremites · here ese to haue.
ɛ Freris · alle þe foure ordres,
ple · for profit of hem-seluen,
;pel · as hem good lyked,
of copis · construed it as þei wolde.
ıaistres Freris · mowe clothen hem at lykyng,
ey and marchandise · marchen togideres.
te haþ be chapman · and chief to shryue lordes,
an fallen · in a fewe ȝeris.
he and hij · holde better togideres,
schief on molde · is mountyng wel faste.
ɛd a Pardonere · as he a prest were,
a bulle · with bishopes seles,
hym-self myȝte · assoilen hem alle
fastyng · of vowes ybroken.
ı leued hym wel · and lyked his wordes,
elyng · to kissen his bulles ;
ıem with his breuet · & blered here eyes,
ith his ragman · rynges and broches ;
en here golde · glotones to kepe.

. . . . . .

ıop yblissed · and worth bothe his eres,
le nouȝt be sent · to deceyue þe peple.
by þe bischop · þat þe boy precheth,
:h prest and þe pardonere · parten þe siluer,
lle of þe parisch · sholde haue, ȝif þei nere.
ıd parisch prestes · pleyned hem to þe bischop,
shes *were pore* · sith þe pestilence tyme,

To haue a lycence and a leue · at London to dwelle,
And syngen þere for symonye · for siluer is swete.
Bischopes and bachelers · bothe maistres and doctou
Þat han cure vnder criste · and crounyng in tokne
And signe þat þei sholden · shryuen here paroschienes,
Prechen and prey for hem · and þe pore fede,
Liggen in London · in lenten, an elles.
Somme seruen þe kyng · and his siluer tellen,
In cheker and in chancerye . chalengen his dettes
Of wardes and wardmotes · weyues and streyues.
And some seruen as seruantz · lordes and ladyes,
And in stede of stuwardes · sytten and demen.
Here messe and here matynes · and many of here oures
Arn don vndeuoutlych; · drede is at þe laste
Lest crist in consistorie · acorse ful manye.
I parceyued of þe power · þat Peter had to kepe,
To bynde and to vnbynde · as þe boke telleth,
How he it left wiþ loue · as owre lorde hight,
Amonges foure vertues · þe best of all vertues,
Þat cardinales ben called · & closyng 3atis,
Þere crist is in kyngdome · to close and to shutte,
And to opne it to hem · and heuene blisse shewe.
Ac of þe cardinales atte Courte · þat cau3t of þat name,
And power presumed in hem · a Pope to make,
To han þat power þat peter hadde · inpugnen I nelle;
For in loue and letterure · þe electiou*n* bilongeth,
For-þi I can and can nau3te · of courte speke more.
Þanne come þere a kyng · kny3thod hym ladde,
Mi3t of þe comunes · made hym to regne,
And þanne cam kynde wytte · and clerkes he made,
For to conseille þe kyng · and þe comune saue.
The kyng and kny3thode · and clergye bothe
Casten þat þe comune · shulde hem-self fynde.

:o*mune* contreued · of kynde witte craftes,
)r profit of alle þe poeple · plowmen ordeygned,
e and trauaile · as trewe lyf askeþ.
ıge and þe co*mune* · and kynde witte þe thridde
lawe & lewte · eche man to knowe his owne.
ıne loked vp a lunatik · a lene þing with-alle,
:nelyng to þe kyng · clergealy he seyde;
kepe þe, sire kyng · and þi kyngriche,
eue þe lede þi londe · so leute þe louye,
or þi riȝtful rewlyng · be rewarded in heuene!'
d sithen in þe eyre an hiegh · An angel of heuene
d to speke in latyn— · for lewed men ne coude
e ne iugge · þat iustifie hem shulde,
uffren & seruen— · for-thi seyde þe angel,
Rex, sum Princeps · neutrum fortasse deinceps ;—
iura regis · Christi specialia regis,
quod agas melius · iustus es, esto pius!
im ius a te · vestiri vult pietate;
ia vis metere · talia grana sere.
s nudatur · nudo de iure metatur;
ritur pietas · de pietate metas!'
anne greued hym a Goliardeys · a glotou*n* of wordes,
to þe angel an heiȝ · answered after,
m rex a regere · dicatur nomen habere,
ten habet sine re · nisi studet iura tenere.'
nd þanne gan alle þe co*mune* · crye in vers of latin,
þe kynges conseille · construe ho-so wolde—
ecepta Regis · sunt nobis vincula legis.'
Vip þat ran þere a route · of ratones at ones,
l smale mys myd hem · mo þen a þousande,
l comen to a conseille · for here co*mune* profit;
a cat of a courte · cam whan hym lyked,
l ouerlepe hem *lyȝtlich* · and lauȝte hem at his wille,

And pleyde wiþ hem periloùslych · and possed hem ab
'For doute of dyuerse dredes · we dar nouȝte wel loke;
And ȝif we grucche of his gamen · he wil greue vs alle,
Cracche vs, or clowe vs · and in his cloches holde,
That vs lotheth þe lyf · or he lete vs passe.
Myȝte we wiþ any witte · his wille withstonde,
We myȝte be lordes aloft · and lyuen at owre ese.'
A raton of renon · most renable of tonge,
Seide for a souereygne · help to hym-selue;—
'I haue ysein segges,' quod he · 'in þe cité of lòndòn
Beren biȝes ful briȝte · abouten here nekkes,
And some colers of crafty werk;· vncoupled þei wenden
Boþe in wareine & in waste · where hem leue lyketh;
And otherwhile þei aren elles-where · as I here telle.
Were þere a belle on here beiȝ · bi Iesu, as me thynketh,
Men myȝte wite where þei went · and awei renne!
And riȝt so,' quod þat ratoun · 'reson me sheweth,
To bugge a belle of brasse · or of briȝte syluer,
And knitten on a colere · for owre comune profit,
And hangen it vp-on þe cattes hals · þanne here we mowe
Where he ritt or rest · or renneth to playe.
And ȝif him list for to laike · þenne loke we mowen,
And peren in his presence · þer-while hym plaie liketh,
And ȝif him wrattheth, be ywar · and his weye shònye.'
Alle þis route of ratones · to þis reson þei assented.
Ac þo þe belle was youȝt · and on þe beiȝe hanged,
Þere ne was ratoun in alle þe route · for alle þe rewme
Fraunce,
Þat dorst haue ybounden þe belle · aboute þe cattis nekke
Ne hangen it aboute þe cattes hals · al Engelonde to wyn
And helden hem vnhardy · and here conseille feble,
And leten here laboure lost · & alle here longe studye.
A mous þat moche good · couthe, as me thouȝte,

sternly · and stode biforn hem alle,
ɔute of ratones · reherced þese wordes;
cũlled þe catte · ȝut sholde þer come another,
vs and al owre kynde · þouȝ we crope vnder
s.
ɪseille alle þe co*mune* · to lat þe catte wörthe,
neuer so bolde · þe belle hym to shewe;
: my sire seyn · is seuene ȝere ypassed,
te is a kitou*n* · þe courte is ful elyng;
ɜth holiwrite · who-so wil it rede,
'e terre vbi puer rex est, &c.
ɔ renke þere rest haue · for ratones bi nyȝte;
ɪe cacchеþ conynges · he coueiteth nouȝt owre
ɪe,
n al with venesou*n* · defame we hym neuere.
is a litel losse · þan a longe sorwe,
nonge vs alle · þouȝ we mysse a schrewe.
mann*us* malt · we mys wolde destruye,
e route of ratones · rende mennes clothes,
at of þat courte · þat can ȝow ouerlepe;
: rattes ȝowre wille · ȝe couthe nouȝt reule ȝowre-
ɪe,' q*uo*d þe mous · 'I se so mykel after,
þe cat ne þe kitou*n* · bi my conseille be greued,
g of þis coler · þat costed me neure.
it had coste me catel · biknowen it I nolde,
as hym-self wolde · to do as hym liketh,
: vncoupled · to cacche what thei mowe.
e a wise wiȝte I warne · wite wel his owne.'—
s meteles bemeneth · ȝe men þat be merye,
for I ne dar · bi dere god in heuene!
d þere an hondreth · in houues of selke,
it semed · þat serueden atte barre,

Plededen for penyes · and poundes þe lawe,
And nouȝt for loue of owre lorde · vnlese here lippes c
Þow myȝtest better mete þe myste · on maluerne hulles
Þan gete a mo*m*me of here mouthe · but money
shewed.
Barones an burgeis · and bonde-men als
I seiȝ in þis assemble ·, as ȝe shul here after.
Baxsteres & brewesteres · and bocheres manye,
Wollewebsteres · and weueres of lynnen,
Taillours and tynkeres · & tolleres in marketes,
Masons and mynou*r*s · and many other craftes.
Of alkin libbyng laboreres · lopen forth so*m*me,
As dykers & delueres · þat doth here dedes ille,
And dryuen forth þe longe day · with '*Dieu vous saue, Emme!*'
Cokes and here knaues · crieden, 'hote pies, hote!
Gode gris and gees · gowe dyne, gowe!'
Tauerners vn-til hem · tolde þe same,
'White wyn of Oseye · and red wyn of Gascoigne,
Of þe Ryne and of þe Rochel · þe roste to defye.'—
Al þis seiȝ I slepyng · and seuene sythes more.

PASSUS I.

Passus Primus de visione.

WHAT this montaigne bymeneth · and þe merke dale,
And þe felde ful of folke · I shal 3ow faire schewe.
loueli ladi of lere · in lynnen yclothed,
ome down fram a castel · and called me faire,
nd seide, 'Sone, slepestow · sestow þis poeple,
ow bisi þei ben · abouten þe mase?
e moste partie of þis poeple · þat passeth on þis erthe,
Haue þei worschip in þis worlde · þei wilne no better;
Of other heuene þan here · holde þei no tale.'
I was aferd of her face · þei3 she faire were,
And seide, 'mercy, Madame · what is þis to mene?'
'Þe toure vp þe toft,' q*uo*d she · 'treuthe is þere-Inne,
And wolde þat 3e wrou3te · as his worde techeth;
For he is fader of feith · fourmed 3ow alle,
Bothe with fel and with face · and 3af 3ow fyue wittis
Forto worschip hym þer-with · þe while þat 3e ben here.
And þerfore he hy3te þe erthe · to help 3ow vchone
Of wollen, of lynnen · of lyflode at nede,
In mesurable manere · to make 3ow at ese;
And comaunded of his curteisye · in co*mun*e þree þinges;
Arne none nedful but þo · and nempne hem I thinke,
And rekne hem bi resou*n* · reherce þow hem after.
That one is vesture · from chele þe to saue,
And mete atte mele · for myseise of þi-selue,

And drynke whan þow dryest · ac do nouȝt out of resou
That þow worth þe werse · whan þow worche shuldest.
. . . . . .
For-þi drede delitable drynke · and þow shalt do þe bette
Mesure is medcyne · þouȝ þow moche ȝerne.
It is nauȝt al gode to þe goste · þat þe gutte axeþ,
Ne liflode to þi likam · þat leef is to þi sōule.
Leue not þi likam · for a lyer him techeth,
That is þe wrecched worlde · wolde þe bitraye.
For þe fende and þi flesch · folweth þe to-gidere,
This and þat sueth þi sōule · and seith it in þin herte;
And for þow sholdest ben ywar · I wisse þe þe beste.'
'Madame, mercy,' quod I · 'me liketh wel ȝowre worde
Ac þe moneye of þis molde · þat men so faste holdeth,
Telle me to whom, Madame · þat tresore appendeth?'
'Go to þe gospel,' quod she · 'þat god seide hym-selue
Tho þe poeple hym apposed · wiþ a peny in þe temple,
Whether þei shulde þer-with · worschip þe kyng Sesar.
And god axed of hem · of whome spake þe lettre,
And þe ymage ilyke · þat þere-inne stondeth?
"*Cesaris*," þei seide · "we sen hym wel vchone."
"*Reddite cesari*," quod god · "þat *cesari* bifalleth.
Et que sunt dei, deo · or elles ȝe done ille."
For riȝtful reson · shulde rewle ȝow alle,
And kynde witte be wardeyne · ȝowre welthe to kepe,
And tutour of ȝoure tresore · and take it ȝow at nede;
For housbonderye & hij · holden togideres.'
Þanne I frained hir faire · for hym þat hir made,
'That dongeoun in þe dale · þat dredful is of siȝte,
What may it be to mene · ma-dame, I ȝow biseche?'
'Þat is þe castel of care · who so cometh þerinne
May banne þat he borne was · to body or to soule.
Þerinne wonieth a wiȝte · þat wronge is yhote,

der of falshed · and founded it hym-selue.
lam and Eue · he egged to ille,
nseilled caym · to kullen his brother;
das he iaped · with iuwen siluer,
nd sithen on an eller · honged hym after.
e is letter of loue · and lyeth hem alle;
hat trusten on his tresor · bitrayeth he sonnest.'
Thanne had I wonder in my witt · what wo*m*man it were
at such wise wordes · of holy writ shewed;
nd asked hir on þe hieȝe name · ar heo þennes ȝeode,
Vhat she were witterli · þat wissed me so faire?
'Holicherche I am,' q*uo*d she · 'þow ouȝtest me to knowe,
vnderfonge þe firste · and þe feyth tauȝte,
And brouȝtest me borwes · my biddyng to fulfille,
And to loue me lelly · þe while þi lyf dureth.'
Thanne I courbed on my knees · and cryed hir of grace,
And preyed hir pitousely · prey for my synnes,
And also kenne me kyndeli · on criste to bileue,
That I miȝte worchen his wille · þat wrouȝte me to man;
'Teche me to no tresore · but telle me þis ilke,
How I may saue my soule · þat seynt art yholden?'
'Whan alle tresores aren tried,' q*uo*d she · 'trewthe is þe best;
I do it on *deus caritas* · to deme þe soþe;
It is as derworth a drewery · as dere god hym-seluen.
Who-so is trewe of his tonge · & telleth none other,
And doth þe werkis þer-with · and wilneth no man ille,
He is a god bi þe gospel · agrounde and aloft,
And ylike to owre lorde · bi seynte lukes wordes.
Þe clerkes þat knoweþ þis · shulde kenne it aboute,
For cristene and vncristne · clameþ it vchone.
Kynges & kniȝtes · shulde kepe it bi resou*n*,
Riden and *rappe down* · in reumes aboute,

And taken *trangressores* · and tyen hem faste,
Til treuthe had ytermyned · her trespas to þe ende.
And þat is þe p*rofessiou*n appertly · þat appendeth for kny
And nou3t to fasten a-fryday · in fyue score wynter;
But holden wiþ him & with hir · þat wolden al treuthe,
And neuer leue hem for loue · ne for lacchyng of syluer.
For Dauid in his dayes · dubbed kni3tes,
And did hem swere on here swerde · to serue trewthe eu
And who-so passed þat poynte · was *apostata* in þe ordre.
But criste kingene kynge · kni3ted ten,
Cherubyn and seraphin · suche seuene and an othre,
And 3af hem myȝte in his maieste · þe muryer hem þou3te;
And ouer his mene meyne · made hem archangeles,
Tau3te hem bi þe Trinitee · treuthe to knowe,
To be bu3ome at his biddyng · he bad hem nou3te elles.
Lucifer wiþ legiounes · lerned it in heuene,
But for he brake buxumnesse · his blisse gan he tyne,
And fel fro þat felawship · in a fendes liknes,
In-to a depe derke helle · to dwelle þere for eure;
And mo þowsandes wiþ him · þan man couthe noumbre
Lopen out wiþ Lucifer · in lothelich forme,
For þei leueden vpon hym · þat lyed in þis manere:
Ponam pedem in aquilone, et similis ero altissimo.
And alle þat hoped it mi3te be so · none heuene mi3te hem holde,
But fellen out in fendes liknesse · nyne dayes togideres,
Til god of his goodnesse · gan stable and stynte,
And garte þe heuene to stekye · and stonden in quiete.
Whan thise wikked went out · wonderwise þei fellen,
So*m*me in eyre, so*m*me in erthe · & so*m*me in helle depe;
Ac lucifer lowest · lith of hem alle;
For pryde þat he pult out · his peyne hath none ende;
And alle þat worche with wronge · wenden hij shulle

r her deth day · and dwelle wiþ þat shrewe.
þo þat worche wel · as holiwritt telleth,
l enden, as I ere seide · in treuthe, þat is þe best,
we be siker þat her soule · shal wende to heuene,
treuthe is in Trinitee · and troneth hem alle.
-þi I sey, as I seide ere · bi siȝte of þise textis,
an alle tresores arne ytried · treuthe is þe beste.
eth it þis lewde men · for lettred men it knowen,
: treuthe is tresore · þe triest on erþe.'
ȝet haue I no kynde knowing,' quod I · 'ȝet mote ȝe kenne me better,
what craft in my [corps] · it comseth, and where.'
'þow doted daffe,' quod she · 'dulle arne þi wittes;
) litel latyn þow lernedest · lede, in þi ȝouthe;
· *Heu michi, quod sterilem duxi vitam iuuenilem!*
It is a kynde knowyng,' quod she · 'þat kenneth in þine herte
)r to louye þi lorde · leuer þan þi-selue;
o dedly synne to do · dey þouȝ þow sholdest:
his I trowe be treuthe · who can teche þe better,
)ke þow suffre hym to sey · and sithen lere it after.
For thus witnesseth his word · worche þow þereafter;
'or trewthe telleþ þat loue · is triacle of heuene;
lay no synne be on him sene · þat vseth þat spise,
\nd alle his werkes he wrouȝte · with loue as him liste;
\nd lered it Moises for þe leuest þing · and moste like to heuene,
And also þe plante of pees · moste precious of vertues.
For heuene myȝte nouȝte holden it · it was so heuy of hym-self,
Tyl it hadde of þe erthe · yeten his fylle.
And whan it haued of þis folde · flesshe & blode taken,
Was neuere leef vpon lynde · liȝter þer-after,

And portatyf and persant · as þe poynt of a nedle,
That myȝte non armure it lette · ne none heiȝ walles.
For-þi is loue leder · of þe lordes folke of heuene,
And a mene, as þe Maire is · bitwene þe kyng and comune;
Riȝt so is loue a ledere · and þe lawe shapeth,
Vpon man for his mysdedes · þe merciment he taxeth.
And for to knowe it kyndely · it comseth bi myght,
And in þe herte þere is þe heuede · and þe heiȝ welle;
For in kynde knowynge in herte · þere a myȝte bigynneth
And þat falleth to þe fader · þat formed vs alle,
Loked on vs with loue · and lete his sone deye
Mekely for owre mysdedes · to amende vs alle;
And ȝet wolde he hem no woo · þat wrouȝte hym þat peyne
But mekelich with mouthe · mercy he bisouȝte
To haue pite of þat poeple · þat peyned hym to deth.
Here myȝtow see ensamples · in hym-selue one,
That he was miȝtful & meke · and mercy gan graunte
To hem þat hongen him an heiȝ · and his herte þirled.
For-thi I rede ȝow riche · haueth reuthe of þe pouere;
Thouȝ ȝe be myȝtful to mote · beth meke in ȝowre werkes.
For þe same mesures þat ȝe mete · amys other elles,
ȝe shullen ben weyen þer-wyth · whan ȝe wende hennes;
Eadem mensura qua mensi fueritis, remecietur vobis.
For þouȝ ȝe be trewe of ȝowre tonge · and trewliche wynne
And as chaste as a childe · þat in cherche wepeth,
But if ȝe louen lelliche · and lene þe poure,
Such goed as god ȝow sent · godelich parteth,
ȝe ne haue na more meryte · in masse ne in houres,
Þan Malkyn of hire maydenhode · þat no man desireth.
For Iames þe gentil · iugged in his bokes,
That faith with-oute þe faite · is riȝte no þinge worthi,
And as ded as a dore-tree · but ȝif þe dedes folwe;

Fides sine operibus mortua est, &c.

For-thi chastite with-oute charite · worth cheyned in helle;
Is as lewed as a laumpe · þat no liȝte is Inne.
Many chapeleynes arne chaste · ac charite is awey;
Ben no men auarousere þan hij · whan þei ben auaunced;
Ykynde to her kyn · and to alle cristene,
Lewen here charite · and chiden after more.
Ich chastite wiþ-outen charite · worth cheyned in helle!
Many curatoures kepen hem · clene of here bodies,
Þei ben acombred wiþ coueitise · þei konne nouȝt don it fram hem,
Þ harde hath auarice · yhasped hem togideres.
And þat is no treuthe of þe trinite · but treccherye of helle,
And lernyng to lewde men · þe latter for to dele.
'For-þi þis wordes · ben wryten in þe gospel,
Date & dabitur vobis · for I dele ȝow alle.
And þat is þe lokke of loue · and lateth oute my grace,
To conforte þe careful · acombred wiþ synne.
Loue is leche of lyf · and nexte owre lorde selue,
And also þe graith gate · þat goth in-to heuene;
For-þi I sey, as I seide · ere by þe textis,
Whan alle tresores ben ytryed · treuthe is þe beste.
Now haue I tolde þe what treuthe is · þat no tresore is bettere,
I may no lenger lenge þe with · now loke þe owre lorde!'

PASSUS II.

Passus secundus de visione, vt supra.

YET I courbed on my knees · and cryed hir of *gr*ace,
And seide, 'mercy, Madame · for Marie loue of heuen
That bar þat blisful barne · þat bouȝte vs on þe Rode,
Kenne me bi so*m*me crafte · to knowe þe fals.'
'Loke vppon þi left half · and lo where he standeth,
Bothe fals and fauel · and here feres manye!'
I loked on my left half · as þe lady me taughte,
And was war of a wo*m*man · wortheli yclothed,
Purfiled with pelure · þe finest vpon erthe,
Y-crounede with a corone · þe kyng hath non better.
Fetislich hir fyngres · were fretted with golde wyre,
And þere-on red rubyes · as red as any glede,
And diamantz of derrest pris · and double manere safferes,
Orientales and ewages · enuenymes to destroye.
Hire robe was ful riche · of red scarlet engreyned,
With ribanes of red golde · and of riche stones;
Hire arraye me rauysshed · suche ricchesse saw I neuere;
I had wondre what she was · and whas wyf she were.
'What is þis wo*m*man,' quod I · 'so worthily atired?'
'That is Mede þe Mayde, q*uo*d she · 'hath noyed me fu
oft,
And ylakked my le*m*man · þat lewte is hoten,
And bilowen hire to lordes · þat lawes han to kepe.
In þe popis paleys · she is pryue as my-self,

ȝthenesse wolde nouȝt so · for she is a bastarde.
· fals was hire fader · þat hath a fykel tonge,
ıeuere sothe seide · sithen he come to erthe.
d Mede is manered after hym · riȝte as kynde axeth;
Qualis ꝑater, talis filius; bona arbor bonum fructum facit.
te ben herre þan she · I cam of a better.
i fader þe grete god is · and grounde of alle graces,
ıd with-oute gynnynge · & I his gode douȝter,
hath ȝoue me mercy · to marye with my-self;
what man be merciful · and lelly me loue,
l be my lorde and I his leef · in þe heiȝe heuene.
nd what man taketh Mede · myne hed dar I legge,
t he shal lese for hir loue · a lappe of *caritatis*.
r construeth dauid þe kynge · of men þat taketh Mede,
l men of þis molde · þat meynteneth treuthe,
l how ȝe shal saue ȝow-self · þe Sauter bereth witnesse,
Domine, quis habitabit in tabernaculo tuo, &c.
ınd now worth þis Mede ymaried · al to a mansed schrewe,
one fals fikel-tonge · a fendes biȝete;
ıel þorw his faire speche · hath þis folke enchaunted,
d al is lyeres ledyng · þat she is þus ywedded.
Fo-morwe worth ymade · þe maydenes bruydale,
d þere miȝte þow wite, if þow wolt · which þei ben alle
at longeth to þat lordeship · þe lasse and þe more.
ıowe hem þere if þow canst · and kepe þi tonge,
d lakke hem nouȝt, but lat hem worth · til lewte be iustice,
d haue powere to punyschen hem; · þanne put forth þi resoun.
Now I bikenne þe criste,' quod she · 'and his clene moder,
ıd lat no conscience acombre þe · for coueitise of Mede.'
Thus left me *þat lady · liggyng* aslepe,

And how Mede was ymaried · in meteles me þouȝte;
Þat alle þe riche retenauns · þat regneth with þe false
Were boden to þe bridale · on bothe two sydes,
Of alle maner of men · þe mene and þe riche.
To marie þis maydene · was many man assembled,
As of kniȝtes and of clerkis · and other comune poeple,
As sysours and sompnours · Shireues and here clerkes,
Bedelles and Baillíues · and brokoures of chaffare,
Forgoeres and vitaillers · and vokates of þe arches;
I can nouȝt rekene þe route · þat ran aboute mede.
Ac Symonye and cyuile · and sisoures of courtes
Were moste pryué with Mede · of any men, me þouȝte.
Ac fauel was þe first · þat fette hire out of boure,
And as a brokour brouȝte hir · to be with fals enioigned
Whan Symonye and cyuile · seiȝ here beire wille,
Thei assented for siluer · to sei as bothe wolde.
Thanne lepe lyer forth, and seide · 'lo here! a chartre,
That gyle with his gret othes · gaf hem togidere,'
And preide cyuile to se · and symonye to rede it.
Thanne Symonye and cyuile · stonden forth bothe,
And vnfoldeth þe feffement · þat fals hath ymaked,
And þus bigynneth þes gomes · to greden ful heiȝ:—
'*Sciant presentes & futuri, &c.*
Witeth and witnesseth · þat wonieth vpon þis erthe,
Þat Mede is y-maried · more for here goodis,
Þan for ani vertue or fairenesse · or any free kynde.
Falsenesse is faine of hire · for he wote hire riche;
And fauel with his fikel speche · feffeth bi þis chartre
To be prynces in pryde · and pouerte to dispise,
To bakbite, and to bosten · and bere fals witnesse,
To scorne and to scolde · and sclaundere to make,
Vnboxome and bolde · to breke þe ten hestes;—
*And þe Erl*dome of enuye · and Wratthe togideres,

þe chastelet of chest · and chateryng-oute-of-resoun,
ounte of coueitise · and alle þe costes aboute,
t is, vsure and auarice · alle I hem graunte,
argaines and in brokages · with al þe borghe of theft.'
. . . . . .
Glotonye he gaf hem eke · and grete othes togydere,
l alday to drynke · at dyuerse tauernes,
l there to iangle and to iape · and iugge here euene-cristene,
l in fastyng-dayes to frete · ar ful tyme were.
l þanne to sitten and soupen · til slepe hem assaille;
. . . . . .
l sleuth and slepe · slyken his sides;
l þanne wanhope to awake hym so · with no wille to amende,
r he leueth be lost · þis is here last ende.
And þei to haue and to holde · and here eyres after,
dwellyng with þe deuel · and dampned be for eure,
þ al þe purtenaunces of purgatorie · in-to þe pyne of helle.
dyng for þis þinge · at one 3eres ende,
re soules to Sathan · to suffre with hym peynes,
d with him to wonye with wo · whil god is in heuene.'
In witnesse of which þing · wronge was þe first,
nd Pieres þe pardonere · of paulynes doctrine,
tte þe bedel · of Bokyngham-shire,
inalde þe Reue · of Rotland sokene,
unde þe Mellere · and many moo other.
n þe date of þe deuil · þis dede I assele,
i si3te of Sire Simonye · and cyuyles leue.'
Penne tened hym theologye · whan he þis tale herde,
nd seide to cyuile · 'now sorwe mot þow haue,
ch weddynges to worche · to wratthe with treuthe;
nd ar þis weddyng be wrou3te · wo þe bityde l

For Mede is moylere · of amendes engendred,
And god graunteth to gyf · Mede to treuthe,
And þow hast gyuen hire to a gyloure · now god gyue þe sorwe!
Thi tixt telleth þe nouȝt so · treuthe wote þe sothe,
For *dignus est operarius* · his hyre to haue,
And þow hast fest hire to fals · fy on þi lawe!
For al by lesynges þow lyuest · and lecherouse werkes,
Symonye and þi-self · schenden holicherche,
Þe notaries and ȝee · noyeth þe peple,
ȝe shul abiggen it bothe · bi god þat me made!
Wel ȝe witen, wernardes · but if ȝowre witte faille,
That fals is faithlees · and fikel in his werkes,
And was a bastarde y-bore · of belsabubbes kynne.
And Mede is moylere · a mayden of gode,
And myȝte kisse þe kynge · for cosyn, an she wolde.
For-þi worcheth bi wisdome · and bi witt also,
And ledeth hire to londoun · þere lawe is yshewed,
If any lawe wil loke · þei ligge togederes.
And þouȝ Iustices iugge hir · to be ioigned with fals;
ȝet beth war of weddyng · for witty is truthe,
And conscience is of his conseille · and knoweth ȝow vchoi
And if he fynde ȝow in defaute · and with þe fals holde,
It shal bisitte ȝowre soules · ful soure atte laste!'
Here-to assenteth cyuile · ac symonye ne wolde,
Tyl he had siluer for his seruise · and also þe notaries.
Thanne fette fauel forth · floreynes ynowe,
And bad gyle to gyue · golde al aboute,
And namelich to þe notaries · þat hem none ne faille,
And feffe false-witnes · with floreines ynowe;
'For he may mede amaistrye · and maken at my wille.'
Tho þis golde was gyue · grete was þe þonkynge
To fals and to fauel · for her faire ȝiftes,

l comen to conforte · fram care þe fals,
l seiden, ‘certis, sire · cesse shal we neuere
Mede be þi wedded wyf · þorw wittis of vs alle.
we haue Mede amaistried · with owre mery speche,
t she graunteth to gon · with a gode wille,
Londoun to loke · ȝif þat þe lawe wolde
ge ȝow ioyntly · in ioye for euere.’
hanne was falsenesse fayne · and fauel as blithe,
l leten sompne alle segges · in schires aboute,
d bad hem alle be bown · beggeres and othere,
wenden wyth hem to Westmynstre · to witnesse þis dede.
Ac þanne cared þei for caplus · to kairen hem þider,
d fauel fette forth þanne · folus ynowe;
d sette Mede vpon a Schyreue · shodde al newe,
d fals sat on a sisoure · þat softlich trotted,
d fauel on a flaterere · fetislich atired.
Tho haued notaries none · annoyed þei were,
r Symonye and cyuile · shulde on hire fete gange.
Ac þanne swore Symonye · and cyuile bothe,
at sompnoures shulde be sadled · and serue hem vchone,
d lat apparaille þis prouisoures · in palfreis wyse;—
ire Symonye hym-seluen · shal sitte vpon here bakkes.
Denes and suddenes · drawe ȝow togideres,
rchdekenes and officiales · and alle ȝowre Regystreres,
at sadel hem with siluer · owre synne to suffre,
s auoutrie and deuorses · and derne vsurye,
o bere bischopes aboute · abrode in visytynge.
Paulynes pryues · for pleyntes in þe consistorie,
ul serue my-self · þat cyuile is nempned;
nd cartesadel þe comissarie · owre carte shal he lede.
. . . . . .
And maketh of lyer a longe carte · to lede alle þese othere,

As Freres and faitours · þat on here fete rennen.'
And thus fals and fauel · fareth forth togideres,
And Mede in þe myddes · and alle þise men after.
I haue no tome to telle · þe taille þat hem folweth,
Of many maner man · þat on þis molde libbeth;
Ac gyle was forgoer · and gyed hem alle.
Sothenesse seiȝ hym wel · and seide but a litel,
And priked his palfrey · and passed hem alle,
And come to þe kynges courte · and conscience it tolde,
And conscience to þe kynge · carped it after.
'Now by cryst,' quod þe kynge · 'and I cacche myȝte
Fals or fauel · or any of his feres,
I wolde be wroke of þo wrecches · þat worcheth so ille,
And don hem hange by þe hals · and alle þat hem meyntene
Shal neure man of molde · meynprise þe leste,
But riȝte as þe lawe wil loke · late falle on hem alle.'
And comanded a constable · þat come atte furst,
To 'attache þo tyrauntz · for eny thynge, I hote,
And fettereth fast falsenesse · for enykynnes ȝiftes,
And gurdeth of gyles hed · and lat hym go no furthere.
And ȝif ȝe lacche lyer · late hym nouȝt ascapen
Er he be put on þe pilorye · for eny preyere, I hote;
And bryngeth Mede to me · maugre hem alle.'
Drede atte dore stode · and þe dome herde,
And how þe kynge comaunded · constables and seriantz,
Falsenesse and his felawschip · to fettren an to bynden.
Þanne drede went wiȝtliche · and warned þe fals,
And bad hym flee for fere · and his felawes alle.
Falsenesse for fere þanne · fleiȝ to þe freres,
And gyle doþ hym to go · agast for to dye.
Ac marchantz mette with hym · and made hym abide,
And bishetten hym in here shope · to shewen here ware,
And apparailled hym as a prentice · þe poeple to serue.

gtliche lyer · lepe awey þanne,
kynge thorw lanes · to-lugged of manye.
was nawhere welcome · for his manye tales,
r al yhowted · and yhote trusse; pack off
pardoneres haued pite · and pulled hym in-to house.
y wesshen hym and wyped hym · and wonden hym in cloutes,
l sente hym with seles · on sondayes to cherches,
l gaf pardoun for pens · poundmel aboute.

. . . . . .

Spiceres spoke with hym · to spien here ware,
r he couth of here craft · and knewe many gommes.
Ac mynstralles and messageres · mette with hym ones,
l helden hym an half-3ere · and elleuene dayes.
Freres with faire speche · fetten hym þennes,
d for knowyng of comeres · coped hym as a frere.
e he hath leue to lepe out · as oft as hym liketh,
nd is welcome whan he wil · and woneth wyth hem oft.
Alle fledden for fere · and flowen in-to hernes, copes
ue Mede þe Mayde · na mo durst abide.
c trewli to telle · she trembled for drede,
nd ek wept and wronge · whan she was attached.

PASSUS III.

Passus tertius.

NOW is Mede þe Mayde · and namo of hem alle
With bedellus & wiþ bayllyues · brouȝt bifor þe l
The kyng called a clerke · can I nouȝt his name,
To take Mede þe mayde · and make hire at ese.
'I shal assaye hir my-self · and sothelich appose
What man of þis molde · þat hire were leueste.
And if she worche bi my witte · and my wille folwe,
I wil forgyue hir þis gilte · so me god help!'
Curteysliche þe clerke þanne · as þe Kyng hight,
Toke Mede bi þe Middel · and brouȝte hir in-to chaumb
And þere was myrthe and mynstralcye · Mede to plese.
They þat wonyeth in Westmynstre · worschiped hir
Gentelliche wiþ ioye · þe Iustices somme
Busked hem to þe boure · þere þe birde dwelled,
To conforte hire kyndely · by clergise leue,
And seiden, 'mourne nought, Mede · ne make þow no s
For we wil wisse þe kynge · and þi wey shape,
To be wedded at þi wille · and where þe leue liketh,
For al conscience caste · or craft, as I trowe!'
Mildeliche Mede þanne · mercyed hem alle
Of þeire gret goodnesse · and gaf hem vchone
Coupes of clene golde · and coppis of siluer,
Rynges with rubies · and ricchesses manye,
The leste man of here meyné · a motoun of golde.

lauȝte þei leue · þis lordes, at Mede.
that comen clerkis · to conforte hir þe same,
den hire be blithe · 'for we beth þine owne,
worche þi wille · þe while þow myȝte laste.'
iche heo þanne · bihight hem þe same,
ıe ȝow lelli · and lordes to make,
þe consistorie atte courte · do calle ȝowre names;
› lewdnesse lette · þe leode þat I louye,
e ne worth first auanced · for I am biknowen
ɔnnyng clerkes · shul clokke bihynde.'
ıe come þere a confessoure · coped as a Frere,
:de þe mayde · he mellud þis wordes,
:ide ful softly · in shrifte as it were,

. . . . . .

falsenesse haued yfolwed þe · al þis fyfty wyntre,
assoille þe my-selue · for a seme of whete,
lso be þi bedeman · and bere wel þi message,
ges kniȝtes and clerkis · conscience to torne.'
ınne Mede for here mysdedes · to þat man kneled,
hroue hire of hire shrewednesse · shamelees, I trowe,
hym a tale · and toke hym a noble,
ben hire bedeman · and hire brokour als.
ınne he assoilled hir sone · and sithen he seyde,
ıan a wyndowe a wirchyng · wil sitten vs ful heigh;
:stow glase þat gable · and graue þere-inne þi name,
sholde þi soule be · heuene to haue.'
I that,' q*uo*d þat wo*m*man · 'I wolde nouȝt spare
› be ȝowre frende, frere · and faille ȝow neure;

. . . . . .

shal keure ȝowre kirke · ȝowre cloystre do maken,
:s do whiten · and wyndowes glasen,
:ynten and purtraye · and paye for þe makynge,
:ury segge shal seyn · I am sustre of ȝowre hous.'

Ac god to alle good folke · suche *gra*uynge defendeth,
To writen in wyndowes · of here wel dedes,
On auenture pruyde be peynted þere · and pompe of worlde;
For crist knoweþ þi conscience · and þi kynde wille,
And þi coste and þi coueitise · and who þe catel ouȝte.
For-þi I lere ȝow, lordes · leueþ suche werkes,
To writen in wyndowes · of ȝowre wel dedes,
Or to greden after goddis men · whan ȝe delen doles;
An auenture ȝe han ȝowre hire here · and ȝoure heuene a
Nesciat sinistra quid faciat dextra.
Lat nouȝte þi left half · late ne rathe,
Wyte what þow worchest · with þi riȝt syde;
For þus bit þe gospel · gode men do here almesse.
Meires and maceres · that menes ben bitwene
þe kynge and þe co*mun*e · to kepe þe lawes,
To punyschen on pillories · and pynynge-stoles
Brewesteres and bakesteres · bocheres and cokes;
For þise aren men on þis molde · þat moste harme worcl
To þe pore peple · þat parcel-mele buggen.
For they poysou*n* þe peple · priueliche and oft,
Thei rychen þorw regraterye · and rentes hem buggen
With þat þe pore people · shulde put in here wombe;
For toke þei on trewly · þei tymbred nouȝt so heiȝe,
Ne bouȝte non burgages · be ȝe ful certeyne.
Ac Mede þe Mayde · þe Maire hath bisouȝte,
Of alle suche sellers · syluer to take,
Or presentz with-oute pens · as peces of siluer,
Ringes or other ricchesse · þe regrateres to maynetene.
'For my loue,' q*uo*d that lady · 'loue hem vchone,
And soffre hem to selle · somdele aȝeins resoun.'
Salamon þe sage · a sarmou*n* he made,
For to amende Maires · and men þat kepen lawes,

I tolde hem þis teme · þat I telle thynke;
Ignis deuorabit tabernacula eorum qui libenter accipiunt munera, &c.
ıonge þis lettered ledes · þis latyn is to mene,
at fyre shal falle, and brenne · al to blo askes
ıe houses and þe homes · of hem þat desireth
tes or ȝeresȝyues · bi-cause of here offices.
The kynge fro conseille cam · and called after Mede,
ıd ofsent hir alswythe · with seriauntes manye,
hat brouȝten hir to bowre · with blisse and with ioye.
Curteisliche þe kynge þanne · comsed to telle,
o Mede þe mayde · melleth þise wordes:
Vnwittily, wo*m*man! · wrouȝte hastow oft,
c worse wrouȝtestow neure · þan þo þow fals toke.
ut I forgyue þe þat gilte · and graunte þe my grace;
lennes to þi deth day · do so namore!
I haue a knyȝte, conscience · cam late fro biȝunde;
if he wilneth þe to wyf · wyltow hym haue?'
ȝe, lorde,' q*uo*d þat lady · 'lorde forbede elles!
ut I be holely at ȝowre heste · lat hange me sone!'
And þanne was conscience calde · to come and appiere
ifor þe Kynge and his conseille · as clerkes and othere.
nelynge, conscience · to þe kynge louted,
o wite what his wille were · and what he do shulde.
'Woltow wedde þis wo*m*man,' q*uo*d þe kynge · 'ȝif I wil assente,
or she is fayne of þi felawship · for to be þi make?'
Quod conscience to þe kynge · 'cryst it me forbede!
r I wedde suche a wyf · wo me bityde!
or she is frele of hir feith · fykel of here speche,
nd maketh men mysdo · many score tymes;
ruste of hire tresore · treieth ful manye.
Vyues and widèwes · wantounes she techeth,

And lereth hem leccherye · that loueth hire ȝiftes.
ȝowre fadre she felled · þorw fals biheste,
And hath apoysounde popis · and peired holicherche.

. . . . . .

Sisoures and sompnoures · suche men hir preiseth;
Shireues of shires · were shent ȝif she nere;
For she doþ men lese here londe · and here lyf bothe.
She leteth passe prisoneres · and payeth for hem ofte,
And gyueth þe gailers golde · and grotes togideres,
To vnfettre þe fals · fle where hym lyketh;
And takeþ þe trewe bi þe toppe · and tieth hym faste,
And hangeth hym for hatred · þat harme dede neure.
To be cursed in consistorie · she counteth nouȝte a russ
For she copeth þe comissarie · and coteth his clerkis;
She is assoilled as sone · as hir-self liketh,
And may neiȝe as moche do · in a moneth one,
As ȝowre secret seel · in syx score dayes.
For she is priue with þe pope · prouisoures it knoweth,
For sire symonye and hir-selue · seleth hire bulles.
She blesseth þise bisshopes · þeiȝe þey be lewed,
Prouendreth persones · and prestes meynteneth,
To haue lemmannes and lotebies · alle here lif-dayes,
And bringen forth barnes · aȝein forbode lawes.
There she is wel with þe kynge · wo is þe rewme,
For she is fauorable to the fals · and fouleth trewthe ofte.
Bi ihesus, with here ieweles · ȝowre iustices she shendet
And lith aȝein þe lawe · and letteth hym þe gate,
That feith may nouȝte haue his forth · here floreines go þikke.
She ledeth þe lawe as hire list · and louedayes maketh,
And doth men lese þorw hire loue · þat lawe myȝte wynne
Þe mase for a mene man · þouȝ he mote hir eure.
Lawe is so lordeliche · and loth to make ende,

›resentz or pens · she pleseth wel fewe.
and burgeys · she bryngeth in sorwe,
co*mune* in kare · þat coueyten lyue in trewthe;
and coueitise · she coupleth togideres.
of that lady · now lorde ȝif hir sorwe!
ıt meynteneth here men · meschaunce he*m* bityde!
ıen mowe haue no powere · to pleyne he*m* þouȝ
*er*te;
.istre is Mede · amonge men of gode.'
mo*r*ned Mede · and mened hire to the kynge,
ıace to speke · spede if she myȝte.
ge graunted hir grace · with a gode wille;
, ȝif þow canst · I can namore seggen,
ınce acuseth þe · to congey þe for euere.'
rde,' q*uo*d þat lady · 'leueth hym þe worse,
yten witterly · where þe wronge liggeth;
nyschief is grete · Mede may helpe.
ıowest, conscience · I cam nouȝt to chide,
þi p*er*sone · with a proude herte.
ost, wernard · but ȝif þow wolt gabbe,
ınged on myne half · elleuene tymes,
·iped my golde · gyue it where þe liked;
w wratthest þe now · wonder me thynketh.
s I myȝte · menske þe with ȝiftes,
ːne þi manhode · more þan þow knoweste.
ıast famed me foule · bifor þe Kynge here.
: neuere no kynge · ne conseilled þer-after,
þow demest · I do it on þe kynge!
ndye was he nouȝte · noyed for my sake;
ːlf sothely · shamedest hym ofte,
a kaban · for colde of þi nailles,
: wyntre · wolde haue lasted euere,
ȝt to be ded · for a dym cloude,

And hiedest homeward · for hunger of þi wombe.
Witþ-out pite, piloure · pore men þow robbedest,
And bere here bras at þi bakke · to caleys to selle.
There I lafte with my lorde · his lyf for to saue,
I made his men meri · and mornyng lette.
I batered hem on þe bakke · and bolded here hertis,
And dede hem hoppe, for hope · to haue me at wille.
Had I ben Marschal of his men · bi Marie of heuene!
I durst haue leyde my lyf · and no lasse wedde,
He shulde haue be lorde of þat londe · a lengthe and a bre
And also Kyng of þat kitthe · his kynne for to helpe,
Þe leste brolle of his blode · a barounes pere!
Cowardliche þow, conscience · conseiledst hym þennes,
To leuen his lordeship · for a litel siluer,
That is þe richest rewme · þat reyne ouer houeth!
It bicometh to a kynge · þat kepeth a rewme,
To ȝiue Mede to men · þat mekelich hym serueth,
To alienes and to alle men · to honoure hem with ȝiftes;
Mede maketh hym biloued · and for a man holden.
Emperoures and Erlis · and al manere lordes,
For ȝiftes, han ȝonge men · to renne and to ride.
The pope and alle prelatis · presentz vnderfongen,
And medeth men hem-seluen · to meyntene here lawes.
Seruauntz for her seruise · we seth wel þe sothe,
Taken Mede of here maistre · as þei mowe acorde.
Beggeres for here biddynge · bidden men Mede;
Mynstralles for here murthe · mede þei aske.
Þe kynge hath mede of his men · to make pees in londe;
Men þat teche chyldren · craue of hem mede.
Prestis þat precheth þe poeple · to gode, asken mede,
And masse-pans and here mete · at þe mele tymes.
Alkynnes crafty men · crauen Mede for here prentis;
Marchauntz and Mede · mote nede go togideres;

wi3te, as I wene · with-oute Mede may libbe.'
Quod þe kynge to conscience · 'bi criste! as me thynketh,
ile is wel worthi · þe maistrye to haue!'
'Nay,' q*uo*d conscience to þe Kynge · and kneled to þe erthe,
here aren two manere of Medes · my lorde, with 3owre leue.
one, god of his grace · graunteth, in his blisse,
þo þat wel worchen · whil þei ben here.
e pr*o*phete precheth þer-of · and put it in þe sautere,
Domine, quis habitabit in tabernaculo tuo?
orde, who shal wonye in þi wones · and with þine holi seyntes,
resten on þi holy hilles?" · þis asketh dauid;
And dauyd assoileth it hym-self · as þe sauter telleth,
Qui ingreditur sine macula, & operatur iusticiam,
Tho þat entren of o colour · and of on wille,
nd han wrou3te werkis · with ri3te and with reson;
nd he þat ne vseth nau3te · þe lyf of vsurye,
nd enfourmeth pore men · and pursueth treuthe;
Qui pecuniam suam non dedit ad vsuram, & munera super innocentem, &c.;
nd alle þat helpeth þe innocent · and halt with þe ri3tful,
Vith-oute mede doth hem gode · and þe trewthe helpeth"—
uche manere men, my lorde · shal haue þis furst Mede
Of god, at a grete nede · whan þei gone hennes.
here is an-other Mede mesurelees · þat maistres desireth;
o meyntene mysdoers · Mēde þei take;
nd þere-of seith þe sauter · in a salmes ende,
In quorum manibus iniquitates sunt, dextera eorum repleta est muneribus;
nd he þat gripeth her golde · so me god helpe!
hal abie it bittere · or þe boke lyeth!

Prestes and persones · þat plesynge desireth,
That taketh Mede and moneie · for messes þat þei synge
Taketh here mede here · as Mathew vs techeth;
Amen, amen, receperunt mercedem suam.
That laboreres and lowe folke · taketh of her maistres,
It is no manere Mede · but a mesurable hire.
In marchandise is no mede · I may it wel a-vowe;
It is a permutacioun apertly · a penyworth for an othre.
Ac reddestow neuere *Regum* · þow recrayed Mede,
Whi þe veniaunce fel · on Saul and on his children?
God sent to Saul · bi Samuel þe prophete,
Þat agage of amalekę · and al his peple aftre
Shulde deye for a dede · þat done had here eldres.
"For-þi," seid Samuel to Saul · "god hym-self hoteth
The be boxome at his biddynge · his wille to fulfille:
Wende to amalec with þyn oste · and what þow fyndest þer
slee it;
Biernes and bestes · brenne hem to ded;
Wydwes and wyues · wommen and children,
Moebles and vnmoebles · and al þat þow myȝte fynde,
Brenne it, bere it nouȝte awey · be it neuere so riche
For mede ne for moneie; · loke þow destruye it,
Spille it and spare it nouȝte · þow shalt spede þe bettere."
And for he coueyted her catel · and þe kynge spared,
Forbare hym and his bestes bothe · as þe bible witnesseth,
Otherwyse þan he was · warned of þe prophete,
God seide to Samuel · þat Saul shulde deye,
And al his sede for þat synne · shenfullich ende.
Such a myschief Mede · made Saul þe kynge to haue,
That god hated hym for euere · and alle his eyres after.
The culorum of þis cas · kepe I nouȝte to shewe;
An auenture it noyed men · none ende wil I make.
For so is þis worlde went · wiþ hem þat han powere,

t who-so seyth hem sothes · is sonnest yblamed.
conscience, knowe þis · for kynde witt me it tauȝte,
resoun shal regne · and rewmes gouerne;
d riȝte as agag hadde · happe shul somme.
uel shal sleen hym · and Saul shal be blamed,
d dauid shal be diademed · and daunten hem alle,
d one cristene kynge · kepen hem alle.
hal na more Mede · be maistre, as she is nouthe,
loue and lowenesse · and lewte togederes,
e shul be maistres on molde · treuthe to saue.
And who-so trespasseth ayein treuthe · or taketh aȝein his wille,
te shal don hym lawe · and no lyf elles.
l no seriaunt for here seruyse · were a silke howue,
no pelure in his cloke · for pledyng atte barre.
de of mys-doeres · maketh many lordes,
d ouer lordes lawes · reuleth þe rewmes.
Ac kynde loue shal come ȝit · and conscience togideres,
d make of lawe a laborere · suche loue shal arise,
d such a pees amonge þe peple · and a perfit trewthe,
t iewes shal wene in here witte · and waxen wonder glade,
t Moises or Messie · be come in-to þis erthe,
d haue wonder in here hertis · þat men beth so trewe.
Alle þat bereth baslarde · brode swerde or launce,
e other hachet · or eny wepne ellis,
al be demed to þe deth · but if he do it smythye
-to sikul or to sithe · to schare or to kulter;
Conflabunt gladios suos in vomeres, &c.;
che man to pleye with a plow · pykoys or spade,
pynne, or sprede donge · or spille hym-self with sleuthe.
Prestes and persones · with *placebo* to hunte,
nd dyngen vpon dauid · eche a day til eue.
untynge or haukynge · if any of hem vse,

His boste of his benefys · worth bynome hym after.
Shal neither kynge ne knyȝte · constable ne Meire
Ouer-lede þe comune · ne to þe courte sompne,
Ne put hem in panel · to don hem pliȝte here treuthe,
But after þe dede þat is don · one dome shal rewarde,
Mercy or no mercy · as treuthe wil acorde.
Kynges courte and co*mune* courte · consistorie chapitele,
Al shal be but one courte · and one baro*un* be iustice;
Thanne worth trewe-tonge, a tidy man · þat tened neuere.
Batailles shal non be · ne no man bere wepne,
And what smyth þat ony smytheth · be smyte þ*er*-with to de
Non leuabit gens contra gentem gladium, &c.
And er þis fortune falle · fynde me*n* shal þe worste,
By syx sonnes and a schipp*e* · and half a shef of arwes;
And þe myddel of a mone · shal make þe iewes to torne,
And saracenes for þat siȝte · shulle synge *gloria in celsis, &c.*,
For Makomet & Mede · myshappe shal þat tyme;
For, *melius est bonum nomen quam diuicie multe.*'
Also wroth as þe wynde · wex Mede in a while,
'I can no latyn,' q*uo*d she · 'clerkis wote þe sothe.
Se what Salamon seith · in Sapience bokes,
That hij þat ȝiueth ȝiftes · þe victorie wynneth,
& moche worschip had þer-with · as holiwryt telleth,
Honorem adquiret qui dat munera, &c.'
'I leue wel, lady,' q*uo*d conscience · 'þat þi latyne trewe;
Ac þow art like a lady · þat redde a lesso*un* ones,
Was, *omnia probate* · and þat plesed here herte,
For þat lyne was no lenger · atte leues ende.
*Had she lo*ked þat other half · and þe lef torned,

haue founden fele wordis · folwyng þer-after,
n est tenete; · treuthe þat texte made!
ferde ȝe, madame! · ȝe couthe namore fynde,
ted on sapience · sittynge in ȝoure studie.
at ȝe han tolde · were gode for lordes,
illed a cunnyng clerke · þat couthe þe lef haue
d!
seche sapience eft · fynde shal ȝe þat folweth,
ful tixte · to hem þat taketh Mede,
s, *animam autem aufert · accipientium, &c.:*
s þe taille of þe tixte · of þat þat ȝe schewed,
we wynne worschip · and wiþ mede haue victorie,
þat þe sonde taketh · bi so moche is bounde.'

PASSUS IV.

Passus quartus de visione, vt supra.

'CESSETH,' seith þe kynge · 'I suffre ȝow no lenger
ȝe shal sauȝtne for sothe · and serue me bothe.
Kisse hir,' quod þe kynge · 'conscience, I hote.'
'Nay, bi criste,' quod conscience · 'congeye me for euer
But resoun rede me þer-to · rather wil I deye!'
'And I comaunde þe,' quod þe Kynge · to conscience þan
'Rape þe to ride · and resoun þow fecche;
Comaunde hym þat he come · my conseille to here.
For he shal reule my rewme · and rede me þe beste,
And acounte with þe, conscience · so me cryst helpe,
How þow lernest þe peple · þe lered and þe lewede.'
'I am fayne of þat forwarde' · seyde þe freke þanne,
And ritt riȝte to resoun · and rowneth in his ere,
And seide as þe kynge badde · and sithen toke his leue.
'I shal arraye me to ride,' quod resoun · 'reste þe
while'—
And called catoun his knaue · curteise of speche,
And also tomme trewe-tonge- · tell-me-no-tales-
Ne-lesyng-to-lawȝe-of- · for-I-loued-hem-neuere—
'And sette my sadel vppon suffre- · til-I-se-my-tyme,
And lete warrok it wel · with witty-wordes gerthes,
And hange on hym þe heuy brydel · to holde his hed low
For he wil make wehe · tweye er he be there.'
Thanne conscience vppon his caple · kaireth forth faste,

resoun with hym rit rownynge togideres,
che maistries Mede · maketh on þis erthe.
ne waryn wisdom · And witty his fere
wed hem faste · for þei haued to done
þe cheker and at þe chauncerie · to be discharged of
þinges;
riden fast, for resoun · shulde rede hem þe beste,
to saue hem, for siluer · fro shame and fram harmes.
nd conscience knewe hem wel · þei loued coueitise,
bad resoun ride faste · and recche of her noither,
re aren wiles in here wordes · and with Mede þei dwelleth;
ere as wratthe and wranglyng is · þere wynne þei siluer;
c þere is loue and lewte · þei wil nouȝte come þere;
Contricio & infelicitas in vijs eorum, &c.
ne gyueth nouȝte of god · one gose wynge,
Non est timor dei ante oculos eorum.
r, wot god, þei wolde do more · for a dozeine chickenes,
as many capones · or for a seem of otes,
n for loue of owre lorde · or alle hise leue seyntes.
r-þi, resoun, lete hem ride · þo riche, bi hem-seluen,
r conscience knoweth hem nouȝte · ne cryst, as I trowe.'
nd þanne resoun rode faste · þe riȝte heiȝe gate,
conscience hym kenned · til þei come to þe kynge.
Curteisliche þe kynge þanne · come aȝein resoun,
nd bitwene hym-self and his sone · sette hym on benche,
nd wordeden wel wyseli · a gret while togideres.
And þanne come pees in-to parlement · and put forth a bille,
ow wronge aȝeines his wille · had his wyf taken.

. . . . . .

lothe my gees & my grys · his gadelynges feccheth;
lar nouȝte for fere of hym · fyȝte ne chyde.
e borwed of me bayard · he brouȝte hym home neure.

Ne no ferthynge þer-fore · for nauȝte I couthe plede.
He meyneteneth his men · to morther myne hewen,
Forstalleth my feyres · and fiȝteth in my chepynge,
And breketh vp my bernes dore · and bereth awey whete,
And taketh me but a taile · for ten quarteres of otes;
And ȝet he bet me þer-to · and lyth bi my Mayde,
I nam nouȝte hardy for hym · vneth to loke.'
The kynge knewe he seide sothe · for conscience tolde,
Þat wronge was a wikked luft · and wrouȝte moche sorw
Wronge was afered þanne · and wisdome he souȝte
Tó make pees with his pens · and profered hym manye
And seide, 'had I loue of my lorde þe kynge · litel wo recche,
Theiȝe pees and his powere · pleyned hym eure I'
Þo wan wisdome · and sire waryn þe witty,
For þat wronge had ywrouȝte · so wikked a dede,
And warned wronge þo · with such a wyse tale;
'Who-so worcheth bi wille · wratthe maketh ofte;
I seye it bi þi-self · þow shalt it wel fynde.
But if Mede it make · þi myschief is vppe,
For bothe þi lyf and þi londe · lyth in his grace.'
Thanne wowed wronge · wisdome ful ȝerne,
To make his pees with his pens · handi-dandi payed.
Wisdome and witte þanne · wenten togideres,
And toke Mede myd hem · mercy to winne.
Pees put forþ his hed · and his panne blody;
'Wyth-outen gilte, god it wote · gat I þis skaþe,
Conscience and þe comune · knowen þe sothe.'
Ac wisdom and witt · were about faste
To ouercome þe kyng · with catel, ȝif þei myȝte.
Þe kynge swore, bi crist · and bi his crowne bothe,

t wronge for his werkis · sholde wo þolye,
d comaunded a constable · to casten hym in yrens,
And late hym nouȝte þis seuene ȝere · seen his feet ones.'
'God wot,' q*uo*d wysdom · 'þat were nauȝte þe beste;
d he amendes mowe make · late meynprise hym haue;
nd be borwgh for his bale · and biggen hym bote,
nd so amende þat is mysdo · and euermore þe bettere.'
Witt acorded þer-with · and seide þe same:
ettere is þat bote · bale adoun brynge,
n bale be ybette · & bote neuere þe bettere.'
And þanne gan Mede to mengen here · and mercy she bisought,
nd profred pees a present · al of pure golde:
Haue þis, man, of me,' q*uo*d she · 'to amende þi skaþe,
or I wil wage for wronge · he wil do so namore.'
Pitously pees þanne · prayed to þe kynge
o haue mercy on þat man · þat mys-did hym so ofte:
For he hath waged me wel · as wysdome hym tauȝte,
nd I forgyue hym þat gilte · with a goode wille,
o þat þe kynge assent; · I can seye no bettere;
For Mede hath made me amendes · I may namore axe.'
'Nay,' q*uo*d þe Kynge þo · 'so me cryst helpe!
Wronge wendeth nouȝte so awaye · arst wil I wite more;
For loupe he so liȝtly · laughen he wolde,
And efte þe bâlder be · to bete myne hewen;
But resou*n* haue reuthe on hym · he shal rest in my stokkes,
And þat as longe as he lyueth · but lowenesse hym borwe.'
Som*m*e men redde Resou*n* þo · to haue reuthe on þat schrewe,
And for to conseille þe kynge · and conscience after,
That Mede moste be meynper*n*ou*r* · resou*n* þei bisouȝte.
'Rede me nouȝte,' q*uo*d resou*n* · 'no reuthe to haue,
Til lordes and ladies · louien alle treuthe,

And haten al harlotrye · to heren it, or to mouthen it;
Tyl pernelles p*ur*fil · be put in here hucche;
And childryn cherissyng · be chastyng with ȝerdes;
And harlotes holynesse · be holden for an hyne;
Til clerken coueitise be · to clothe þe pore and to fede,
And religious romares · *recordare* in here cloistres,
As seynt Benet he*m* bad · Bernarde and Frau*n*ceys;
And til prechoures p*re*chyng · be preued on hem-seluen;
Tyl þe kynges conseille · be þe co*mun*e p*ro*fyte;
Tyl bisschopes baiardes · ben beggeres chambres,
Here haukes and her houndes · helpe to pore Religious;
And til seynt Iames be sou3te · þere I shal assigne,
That no man go to Galis · but if he go for euere;
And alle Rome-renneres · for robberes of by3onde
Bere no siluer ouer see · þat signe of kynge shewe þ,
Noyther graue ne vngraue · golde noither siluer,
Vppon forfeture of þat fee · who-so fynt hym at Douere,
But if it be marchau*n*t or his man · or messagere with *lettere*
Prouysour*e* or prest · or penaunt for his synnes.
And ȝet,' q*uo*d resou*n*, 'bi þe Rode · I shal no reuthe hau
While Mede hath þe maistrye · in þis moot-halle.
Ac I may shewe ensaumples · as I se other-while;
I sey it by my-self,' q*uo*d he · 'and it so were
That I were kynge with crowne · to kepen a Rewme,
Shulde neuere wronge in þis worlde · þat I wite myȝte,
Ben vnpunisshed in my power*e* · for peril of my soule!
Ne gete my grace for giftes · so me god saue!
Ne for no Mede haue mercy · but mekenesse it make.
For *nullum malum* þe man · mette with *inpunitum*,
And badde *nullum bonum* · be *irremuneratum*.
Late ȝowre confessoure, sire Kynge · construe þis vn
glosed;
And ȝif ȝe worken it in werke · I wedde myne eres,

at lawe shal ben a laborere · and lede a-felde donge,
d loue shal lede þi londe · as þe lief lyketh!'
Clerkes þat were confessoures · coupled hem togideres,
e to construe þis clause · and for þe kynges profit,
: nouȝte for conforte of þe co*mun*e · ne for þe kynges soule.
For I seiȝe mede in the moot-halle · on men of lawe wynke,
nd þei lawghyng lope to hir*e* · and lafte reso*un* manye.
Waryn wisdome · wynked vppon Mede,
nd seide, 'Madame, I am ȝowre man · what so my mouth iangleth;
falle in floreines,' quod þat freke · 'an faile speche ofte.'
Alle riȝtful recorded · þat reso*un* treuthe tolde,
nd witt acorded þer-with · and comended his wordes,
nd þe moste peple in þe halle · and manye of þe grete,
nd leten mekenesse a maistre · and Mede a mansed schrewe.
Loue lete of hir liȝte · and lewte ȝit lasse,
nd seide it so heiȝe · þat al þe halle it herde,
'Who-so wilneth hir to wyf · for welth of her godis,
ut he be knowe for a koke-wolde · kut of my nose!'
Mede mourned þo · and made heuy chere.

. . . . . .

c a sysour*e* and a sompnour*e* · sued hir faste,
nd a schireues clerke · byschrewed al þe route,
'For ofte haue I,' q*uo*d he · 'holpe ȝow atte barre,
nd ȝit ȝeue ȝe me neuere · þe worthe of a russhe.'
The kynge called conscience · and afterwardes reso*un*,
nd recorded þat reso*un* · had riȝtfullich schewed,
nd modilich vppon Mede · with myȝte þe Kynge loked,
nd gan wax wrothe with lawe · for Mede almoste had shent it,
nd seide, 'þorw ȝowre lawe, as I leue · I lese many chetes;
Mede ouer-maistrieth lawe · and moche treuthe letteth.

Ac resoun shal rekene with 3ow/ · 3if I regne any while,
And deme 3ow, bi þis day · as 3e han deserued.
Mede shal nou3te meynprise 3ow · bi þe Marie of heuene!
I wil haue leute in lawe · and lete be al 3owre ianglyng,
And as moste folke witnesseth wel · wronge shal be deme
Quod conscience to þe kynge · 'but the comune wil asse
It is ful hard, by myn hed · here-to to brynge it,
Alle 3owre lige leodes · to lede þus euene.'
'By hym þat rau3te on þe rode' · quod resoun to þe kyn
'But if I reule þus 3owre rewme · rende out my ribbes!
3if 3e bidden buxomnes · be of myne assente.'
'And I assent,' seith þe kynge · 'by seynte Marie my la
Be my conseille comen · of clerkis and of erlis.
Ac redili, resoun · þow shalt nou3te ride fro me,
For as longe as I lyue · lete þe I nelle.'
'I am aredy,' quod resoun · 'to reste with 3ow euere,
So conscience be of owre conseille · I kepe no bettere.'
'And I graunt,' quod the kynge · 'goddes forbode it faile
Als longe as owre lyf lasteth · lyue we togideres.'

PASSUS V.

Passus quintus de Visione.

THE kyng and his knightes · to the kirke wente
To here matynes of þe day · and þe masse after.
nne waked I of my wynkynge · and wo was with-alle,
t I ne hadde sleped sadder · and yseiȝen more.
c er I hadde faren a fourlonge · feyntise me hente,
hat I ne myȝte ferther a-foot · for defaute of slepynge;
nd sat softly adown · and seide my bileue,
nd so I babeled on my bedes · þei brouȝte me a-slepe.
And þanne saw I moche more · þan I bifore tolde,
or I say þe felde ful of folke · þat I bifore of seyde,
nd how resoun gan arrayen hym · alle þe reume to preche,
nd with a crosse afor þe kynge · comsed þus to techen.
He preued þat þise pestilences · were for pure synne,
nd þe southwest wynde · on saterday at euene
Was pertliche for pure pryde · and for no poynt elles.
iries and plomtrees · were puffed to þe erthe,
n ensample, ȝe segges · ȝe shulden do þe bettere.
eches and brode okes · were blowen to þe grounde,
Torned vpward her tailles · in tokenynge of drede,
þat dedly synne at domesday · shal fordon hem alle.
Of þis matere I myȝte · mamely ful longe,
Ac I shal seye as I saw · so me god helpe!
How pertly afor þe poeple · resoun gan to preche.
He bad wastoure go worche · what he best couthe,

And wynnen his wastyng · with somme manere crafte.
And preyed peronelle · her purfyle to lete,
And kepe it in hir cofre · for catel at hire nede.
Thomme stowue he tauȝte · to take two staues,
And fecche felice home · fro þe wyuen pyne.
He warned watt · his wyf was to blame,
Þat hire hed was worth halue a marke · his hode nouȝte a grote.
And bad bette kut · a bow other tweyne,
And bete betoun þer-with · but if she wolde worche.
And þanne he charged chapmen · to chasten her childe
'Late no wynnynge hem forweny · whil þei be ȝone,
Ne for no pouste: of pestilence · plese hem nouȝte resoun.
My syre seyde so to me · and so did my dame,
Þat þe leuere childe · þe more lore bihoueth,
And Salamon seide þe same · þat Sapience made,
Qui parcit virge, odit filium.
Þe Englich of þis latyn is · who-so wil it knowe,
Who-so spareth þe sprynge · spilleth his children.'
And sithen he preyed prelatz · and prestes to-gideres
'Þat ȝe prechen to þe peple · preue it on ȝowre-seluen,
And doth it in dede · it shal drawe ȝow to good;
If ȝe lyuen as ȝe leren vs · we shal leue ȝow þe bettere.'
And sithen he radde Religioun · here reule to holde-
'Leste þe kynge and his conseille · ȝowre comunes app
And ben stuwardes of ȝowre stedes · til ȝe be ruled bet
And sithen he conseilled þe kynge · þe comune to lo
'It is þi tresore, if tresoun ne were · and triacle at þi ne
And sithen he prayed þe pope · haue pite on holicherc
And er he gyue any grace · gouerne firste hym-selue.
'And ȝe that han lawes to kepe · late treuthe be
coueytise,

ore þan golde or other gyftes · if ȝe wil
r who-so contrarieth treuthe · he telle
hat god knoweth hym nouȝte · ne no

Amen dico vobis, nescio vos.

And ȝe þat seke seynte Iames · and
eth seynt treuthe · for he may saue
cum patre & filio · þat feire hem bi
t suweth my *ser*mon;' · and þus se
anne ran repentance · and reherce
d gert wille to wepe · water with h

SUPERBIA.

Peronelle proude-herte · platte h
nd lay longe ar she loked · and
nd byhiȝte to hym · þat vs alle
he shulde vnsowen hir serke · a
o affaiten hir*e* flessh*e* · þat fierc
Shal neuere heiȝe herte me her
nd suffre to be myssayde— ·
ut now wil I meke me · and r
or al þis I haue · hated in my

LUX

Þanne lecchoure seyde '
cryed,
o make mercy for his m
soule,
ith þat he shulde þe sat
rynke but myd þe doke

Enuye with heuy hert

He was as pale as a pelet · in þe palsye he semed,
And clothed in a caurimaury · I couthe it nouȝte discreu
In kirtel and kourteby · and a knyf bi his syde;
Of a freres frokke · were þe forsleues.
And as a leke hadde yleye · longe in þe sonne,
So loked he with lene chekes · lourynge foule.
His body was to-bolle for wratthe · þat he bote his lipp
And wryngynge he ȝede with þe fiste · to wreke hym-self
þouȝte
With werkes or with wordes · whan he seighe his tyme.
Eche a worde þat he warpe · was of an Addres tonge,
Of chydynge and of chalangynge · was his chief lyflode,
With bakbitynge and bismer · and beryng of fals witnesse;
Þis was al his curteisye · where þat euere he shewed hym.
'I wolde ben yshryue,' quod þis schrewe · 'and I for shan
durst;
I wolde be gládder, bi god · þat gybbe had meschaunce,
Than þouȝe I had þis woke ywonne · a weye of essex chese
I haue a neighbore neyȝe me · I haue ennuyed hym ofte,
And lowen on hym to lordes · to don hym lese his siluer,
And made his frendes ben his foon · thorw my false tonge;
His grace and his good happes · greueth me ful sore.
Bitwene many and many · I make debate ofte,
Þat bothe lyf and lyme · is lost þorw my speche.
And whan I mete him in market · þat I moste hate,
I hailse hym hendeliche · as I his frende were;
For he is douȝtier þan I · I dar do non other.
Ac hadde I maystrye and myȝte · god wote my wille!
And whan I come to þe kirke · and sholde knele to þ
Rode,
And preye for þe poeple · as þe prest techeth,
For pilgrimes and for palmers · for alle þe poeple after,
Þanne I crye on my knees · þat cryste ȝif hem sorwe

Pat baren awey my bolle · and my broke
Awey fro þe auter þanne · turne I myn
And biholde how Eleyne · hath a newe c
wisshe þanne it were myne · and al þe
And of mennes lesynge I laughe · þ
And for her wynnynge I wepe · and w
And deme þat hij don ille · þere I do
Who-so vndernymeth me here-of · I
wolde þat vche a wyght · were my
For who-so hath more þan I · þat an
And þus I lyue louelees · lyke a lúth
That al my body bolneth · for bitter
I myȝte nouȝte eet many ȝeres · a
For enuye and yuel wille · is yuel t
May no sugre ne swete þinge · ass
Ne no *diapenidion* · dryue it fro m
Ne noyther schrifte ne shame · b
'ȝus, redili,' q*uo*d repentau
beste,
'Sorwe of synnes · is sauaciou
'I am sori,' q*uo*d þat segge
And þat maketh me þus megre
Amonges Burgeyses haue I b
And gert bakbitinge be a bro
Whan he solde and I nouȝte
To lye and to loure on m
chaffare.
I wil amende þis, ȝif I may

Now awaketh wratthe
And nyuelynge with þe
'I am wrath,' q*uo*d he

And þe couentes Gardyner · for to graffe ympes;
On limitoures and listres · lesynges I ymped,
Tyl þei bere leues of low speche · lordes to plese,
And sithen þei blosmed obrode · in boure to here shriftes.
And now is fallen þer-of a frute · þat folke han wel leuere
Schewen her schriftes to hem · þan shryue hem to persones.
And now persones han parceyued · þat Freres parte with hem,
Þise possessioneres preche · and depraue freres,
And freres fyndeth hem in defaute · as folke bereth witnes,
That whan þei preche þe poeple · in many place aboute,
I, wrath, walke with hem · and wisse hem of my bokes.
Þus þei speken of spiritualte · þat eyther despiseth other,
Til þei be bothe beggers · and by my spiritualte libben,
Or elles alle riche · and riden aboute.
I, wrath, rest neuere · þat I ne moste folwe
This wykked folke · for suche is my grace.
I haue an aunte to nonne · and an abbesse bothe,
Hir were leuere swowe or swelte · þan suffre any peyne.
I haue be cook in hir kichyne · and þe couent serued
Many monthes with hem · and with monkes bothe.
I was þe priouresses potagere · and other poure ladyes,
And made hem ioutes of iangelynge · þat dame Iohanne was a bastard,
And dame Clarice a kniztes douzter · ac a kokewolde was hire syre,
And dame Peronelle a prestes file · Priouresse worth she neuere.
. . . . . .
Of wykked wordes I, wrath · here wortes I-made,
Til "þow lixte" and "þow lixte" · lopen oute at ones,
And eyther hitte other · vnder þe cheke;

de þei had knyues, bi cryst · her eyther had killed other.
eynt Gregorie was a gode pope · and had a gode forwit,
no priouresse were prest · for þat he ordeigned.
had þanne ben *infamis* þe firste day · þei can so yuel hele
conseille.
monge monkes I miȝte be · ac many tyme I shonye;
þere ben many felle frekis · my feres to aspye,
he Prioure an suppriour*e* · and owre *pater abbas;*
d if I telle any tales · þei taken hem togyderes,
d do me faste frydayes · to bred and to water,
d am chalanged in þe chapitelhous · as I a childe were,
. . . . . .
r-þi haue I no lykyng · with þo leodes to wonye.
te there vnthende fisshe · and fieble ale drynke;
other while, whan wyn cometh · whan I drynke wyn
at eue,
haue a fluxe of a foule mouthe · wel fyue dayes after.
þe wikkednesse þat I wote · bi any of owre bretheren,
couth it in owre cloistre · þat al owre couent wote it.'
'Now repent þe,' quod Repentaun*c*e · 'and reherce þow
neure
onseille þat þow cnowest · bi contenaun*c*e ne bi riȝte;
nd drynke nouȝte ouer delicatly · ne to depe noyther,
t þi wille bi cause *þer*-of · to wrath myȝte torne.
sto sobrius,' he seyde · and assoilled me after,
nd bad me wilne to wepe · my wikkednesse to amende.

AUARICIA.

And þanne cam coueytise · can I hym nouȝte descryue,
hungriliche and holwe · sire Heruy hym loked.
e was bitelbrowed · and baberlipped also,
ith two blered eyghen · as a blynde hagge;
ıd as a letheren purs · lolled his chekes,

Wel sydder þan his chyn · þei chiueled for elde;
And as a bondman of his bacoun · his berde was bidraue
With an hode on his hed · a lousi hatte aboue,
And in a tauny tabarde · of twelue wynter age,
Al totorne and baudy · and ful of lys crepynge;
But if þat a lous couthe · haue lopen þe bettre,
She sholde nouȝte haue walked on þat welche · so w
thredebare.
'I haue ben coueytouse,' quod þis caityue · 'I bikno
here;
For some tyme I serued · Symme atte Stile,
And was his prentis ypliȝte · his profit to wayte.
First I lerned to lye · a leef other tweyne,
Wikkedlich to weye · was my furst lessoun.
To Wy and to Wynchestre · I went to þe faire,
With many manere marchandise · as my Maistre me hiȝte;
Ne had þe grace of gyle · ygo amonge my ware,
It had be vnsolde þis seuene ȝere · so me god helpe!
Thanne drowe I me amonges draperes · my donet to ler
To drawe þe lyser alonge · þe lenger it semed;
Amonge þe riche rayes · I rendred a lessoun,
To broche hem with a paknedle · and plaited hem togydere
And put hem in a presse · and pynned hem þerinne,
Tyl ten ȝerdes or twelue · hadde tolled out threttene.
My wyf was a webbe · and wollen cloth made;
She spak to spynnesteres · to spynnen it oute.
Ac þe pounde þat she payed by · poised a quarteroun more,
Than myne owne auncere · who-so weyȝed treuthe.
I bouȝte hir barly malte · she brewe it to selle,
Peny ale and podyng ale · she poured togideres
For laboreres and for low folke; · þat lay by hym-selue.
The best ale lay in my boure · or in my bedchambre,
and who-so bummed þer-of · bouȝte it þer-after,

for a grote · god wote, no lesse
t cam in cupmel · þis crafte my w
regratere · was hir riȝte name;
holden hokkerye · al hire lyf tyn
were now, so the ik · þat synne
re wikkedliche weye · ne wikke
en to Walsyngham · and my wy
e þe Rode of bromeholme · bryn
ntedestow þe euere,' quod reper
n madest?'
nes I was herberwed,' quod h
omen,
han þei were arest · and yrifl
was no restitucioun,' qu
eres thefte,
dest be better worthy · be l
l þat · þat þow hast here sl
ide ryflynge were restitu
ed neuere rede on boke,
an no frenche in feith ·
olke.'
estow euere vsurie,' quo
yme?'
sothly,' he seyde · 'sau
monge lumbardes · a
ens with a peys · and
it for loue of þe cros

des I did wryte · ȝif
o maneres þorw r
dat.
lent lordes · and la

Eschaunges and cheuesances · with suche chaffare
And lene folke þat lese wol · a lyppe at eu*e*ry noble
And with lumbardes *lett*res · I ladde golde to Rome
And toke it by taille here · and tolde hem þere lasse
'Lentestow euere lordes · for loue of her mayntena
'ȝe, I haue lent lordes · loued me neuere after,
And haue ymade many a knyȝte · bothe m
drapere,
Þat payed neuere for his prentishode · nouȝte a pei
'Hastow pite on pore men · þat mote nedes bor
'I haue as moche pite of pore men · as pedler
cattes,
Þat wolde kille hem, yf he cacche hem myȝte · for
of here skynnes.'
'Artow manlyche amonge þi neiȝbores · of þi
drynke?'
'I am holden,' quod he 'as hende · as hou
kychyne,
Amonges my neighbores, namelich · such a name i
'Now god lene neure,' quod repentance · 'but þ
þe rather,
Þe grace on þis grounde · þi good wel to bisette,
Ne þine ysue after þe · haue ioye of þat þow wynne
Ne þi excecutours wel bisett · þe siluer þat þow hem
And þat was wonne with wronge · with wikked
despended.
For were I frere of þat hous · þere gode faith and c
I nolde cope vs with þi catel · ne owre kyrke amen
Ne haue a peny to my pitaunce · of þyne, bi
hele,
For þe best boke in owre hous · þeiȝe brent golde
leues,
And I wyst wytterly · þow were suche as þow telles

elles þat I kouþe knowe it · by any
us es alterius · cum fercula pinguia
tuo pocius · vescere, liber eris.
Thow art an vnkynde creature ·
soille;
þow make restituciou*n* · and rekne
sithen þat resou*n* rolle it · in þe re
at þow hast made vche man goo
assoille;
Non dimittitur peccatum, donec r
For alle þat haue of þi good · haue g
en holden at þe heighe dome · to hel
nd who so leueth nouȝte þis be so
glose,
miserere mei deus · where I mene t
Ecce enim veritatem dilexisti,
Shal neuere werkman in þis wo
wynnest;
um sancto sanctus eris · construe
Thanne wex þat shrewe in v
hanged hi*m*-self,
e hadde repentaunce þe rathe
manere,
Haue mercye in þi mynde · an
or goddes mercye is more · þ
Misericordia eius super
And al þe wikkednesse in
worche or thynke,
is no more to þe mercye c
Omnis iniquitas quant
sintilla in medio r
For-þi haue mercy in þi

But if it were with thi tonge · or ellis with þi two hond
For þe good þat þow hast geten · bigan al with falsehed
And as longe as þow lyuest þer-with · þow ȝeldest nou
borwest.
And if þow wite neuere to whiche · ne whom to res
Bere it to þe bisschop · and bidde hym of his grace,
Bisette it hym-selue · as best is for þi soule.
For he shal answere for þe · at þe heygh dome,
For þe and for many mo · þat man shal ȝif a rekenyn
What he lerned ȝow in lente · leue þow none other,
And what he lent ȝow of owre lordes good · to lette
synne.'

GULA.

Now bigynneth glotoun · for to go to schrifte,
And kaires hym to-kirke-ward · his coupe to schewe.
Ac Beton þe brewestere · bad hym good morwe,
And axed of hym with þat · whiderward he wolde.
'To holi cherche,' quod he · 'forto here masse,
And sithen I wil be shryuen · and synne namore.'
'I haue gode ale, gossib,' quod she · 'glotown,
assaye?'
'Hastow auȝte in þi purs · any hote spices?'
'I haue peper and pionés,' quod she · 'and a pou
garlike,
A ferthyngworth of fenel-seed · for fastyngdayes.'
Þanne goth glotoun in · and grete othes after;
Cesse þe souteresse · sat on þe benche,
Watte þe warner · and hys wyf bothe,
Tymme þe tynkere · and tweyne of his prentis,
Hikke þe hakeneyman · and hughe þe nedeler,
Clarice of cokkeslane · and þe clerke of þe cherche,
Dawe þe dykere · and a dozeine other;

Piers of Pridie · and Peronelle of Flaur
ribibour, a ratonere · a rakyer of chepe,
ropere, a redyngkyng · and Rose þe dissh
odfrey of garlekehithe · and gryfin þe wals
vpholderes an hepe · erly bi þe morwe
men glotoun with glad chere · good ale t
Clement þe cobelere · cast of his cloke,
d atte new faire · he nempned it to s
ikke þe hakeneyman · hitte his hood a
nd badde bette þe bochere · ben on h
re were chapmen y-chose · þis chaffa
Who-so haueth þe hood · shuld haue a
Two risen vp in rape · and rouned
And preised þese penyworthes · apart
ei couth nou3te bi her conscience · a
Tyl Robyn þe ropere · arose bi þe so
And nempned hym for a noumpere
For to trye þis chaffare · bitwixen he
Hikke þe hostellere · hadde þe cl
In couenaunte þat Clement · shulde
And haue Hikkes hode hostellere
And who-so repented rathest · sl
And grete sire glotoun · with a g
Þere was laughyng and loury
And seten so til euensonge · an
Tyl glotoun had y-globbed · a

. . . .

He my3te neither steppe ne
And þanne gan he go · liche a
Somme tyme aside · and somt
As who-so leyth lynes · forto
And whan he drowgh to
eighen

He stumbled on þe thresshewolde · an threwe to þe erth
Clement þe cobelere · cauȝte hym bi þe myddel,
For to lifte hym alofte · and leyde him on his knowes;
. . . . . .
With al þe wo of þis worlde · his wyf and his wenche
Baren hym home to his bedde · and brouȝte hym þerinne
And after al þis excesse · he had an accidie,
Þat he slepe saterday and sonday · til sonne ȝede to reste
Þanne waked he of his wynkyng · and wiped his eyghen;
Þe fyrste worde þat he warpe · was, 'where is þe bolle?'
His wif gan edwite hym þo · how wikkedlich he lyued,
And repentance riȝte so · rebuked hym þat tyme:
'As þow with wordes and werkes · hast wrouȝte yuel in lyue,
Shryue þe and be shamed þer-of · and shewe it with þi mouth
'I, glotoun,' quod þe gome · 'gylti me ȝelde,
Þat I haue trespassed with my tonge · I can nouȝte telle how ofte,
Sworen 'goddes soule' · and 'so god me help and halidom'
Þere no nede ne was · nyne hundreth tymes;
And ouer-seye me at my soper̄e · and some tyme at none
Þat I glotoun girt it vp · er I hadde gone a myle,
And y-spilte þat myȝte be spared · and spended on somme hungrie;
Ouerdelicatly on fastyng dayes · drunken and eten bothe,
And sat some tyme so longe þere · þat I slepe and ete at ones.
For loue of tales, in tauernes · to drynke þe more, I dyned,
And hyed to þe mete er none · whan fastyng-dayes were.'
'This shewyng shrifte,' quod repentance · 'shal be meryte to þe.'
And þanne gan glotoun grete · and gret doel to make
For his lither lyf · þat he lyued hadde,

avowed to fast— · 'for hunger or for th
neuere fisshe on þe fryday · defien in m
abstinence myn aunte · haue ȝiue me le
ȝit haue I hated hir · al my lyf tyme.'

ACCIDIA.

Þanne come sleuthe al bislabered · *with*
most sitte,' seyde þe segge · 'or elles sl
may nouȝte stonde ne stoupe · ne with-

. . . . .

What! awake, renke!' quod repentan
shrifte.'
'If I shulde deye bi þis day · me lis
can nouȝte p*er*fitly my pat*er*-n*oste*r ·
ut I can rymes of Robyn hood
Chestre,
neither of owre lorde ne of owre
was made.
I haue made vowes fourty · and f
parfourned neure penaunce · as þ
Ne ryȝte sori for my synnes · ȝet w
And ȝif I bidde any bedes · but if i
Þat I telle with my tonge · is two
I am occupied eche day · haliday
With ydel tales atte ale · and ot
Goddes peyne and his passiou
I visited neuere fieble men ·
haue leuere here an harlotrie
Or lesynges to laughe at · and
an al þat euere Marke made
And vigilies and fastyng day

. . .

Eyl matynes and masse be

Come I to *ite, missa est* · I holde me yserued.
I nam nouȝte shryuen some tyme · but if sekenes make,
Nouȝt tweies in two ȝere · and þanne vp gesse I schryue
I haue be prest and p*er*soun · passynge thretti wynter,
ȝete can I neither solfe ne synge · ne seyntes lyues rede
But I can fynde in a felde · or in a fourlonge an hare,
Better þan in *beatus vir* · or in *beati omnes*
Construe oon clause wel · and kenne it to my p*ar*ochien
I can holde louedayes · and here a Reues rekenynge,
Ac in canoun ne in þe decretales · I can nouȝte rede a lyf
ȝif I bigge and borwe it · but ȝif it be ytailled,
I forȝete it as ȝerne · and ȝif men me it axe
Sixe sithes or seuene · I forsake it with othes,
And þus tene I trewe men · ten hundreth tymes.
And my seruauntz some tyme · her salarye is bihynde,
Reuthe is to here þe rekenynge · whan we shal rede acompt
So with wikked wille and wraththe · my werkmen I paye.
ȝif any man doth me a benfait · or helpeth me at nede,
I am vnkynde aȝein his curteisye · and can nouȝte vnd stonde it;
For I haue and haue hadde · some dele haukes maneres,
I nam nouȝte lured with loue · but þere ligge auȝte vnder thombe.
The kyndenesse þat myne euene-cristene · kidde fernyere,
Sixty sythes I, sleuthe · haue forȝete it sith,
In speche and in sparynge of speche · yspilte many a tyr
Bothe flesche & fissche · and many other vitailles;
Bothe bred and ale · butter, melke, and chese
Forsleuthed in my s*er*uyse · til it myȝte serue noman.
I ran aboute in ȝouthe · and ȝaf me nouȝte to lerne,
And euere sith haue be beggere · for my foule sleuthe;

Eu michi, quod sterilem · vitam duxi Iuuenilem
'Repentestow þe nauȝte?' quod repentance
þat he swowned,
Til vigilate þe veille · fette water at his eyȝe
And flatte it on his face · and faste on hyn
And seide, 'ware þe-fram wanhope · wold
'I am sori for my synnes" · sey so to þi-
And bete þi-selue on þe breste · and bidd
Þer is no gult here so grete · þat his goo
Þanne sat sleuthe vp · and seyned hyn
And made avowe to-fore god · for his fo
'Shal no sondaye be þis seuene ȝere · b
þat I ne shal do me er day · to þe dere
And heren matines and masse · as I a
Shal none ale after mete · holde me
Tyl I haue euensonge herde · I beh
And ȝete wil I ȝelde aȝein · if I so
Al þat I wikkedly wan · sithen I w
And þough my liflode lakke · le
þat eche man ne shal haue his · a
And with þe residue and þe re
chestre!
I shal seke treuthe arst · ar I se
Robert þe robbere · on *reddite*
And for þer was nouȝte wher-of
Ac ȝet þe synful shrewe · seyde
'Cryst, þat on caluarye · vppon
Tho dismas my brother · biso
And haddest mercy on þat m
So rewe on þis robbere · þa
Ne neuere wene to wynne ·
But for þi mykel mercy · m

What bifel of þis felou*n* · I can nou3te faire schewe,
Wel I wote he wepte faste · water with boþe his eyen,
And knowleched his gult · to cryst 3ete eftsones,
Þat *penitencia* his pyke · he shulde polsche newe,
And lepe with hym ouer londe · al his lyf tyme.

. . . . . .

And þanne had repentau*n*ce reuthe · and redde hem to knele,
'For I shal biseche for al synful · owre saueoure of gra
To amende vs of owre mysdedes · and do mercy to vs al
Now god,' quod he, 'þat of þi goodnesse · gonne worlde make,
And of nou3te madest au3te · and man moste liche to selue,
And sithen suffredest for to synne · a sikenesse to vs alle,
And al for þe best, as I bileue · what euere þe boke telleth,
O felix culpa! o necessarium peccatum ade! &c.
For þourgh þat synne þi sone · sent was to þis erthe,
And bicam man of a mayde · mankynde to saue,
And madest þi-self with þi sone · and vs synful yliche,
Faciamus hominem ad ymaginem et similitudinem nostram;
Et alibi: qui manet in caritate, in deo manet, & deus in eo;
And sith with þi-self sone · in owre sute deydest
On godefryday for mannes sake · at ful tyme of þe daye,
Þere þi-self ne þi sone · no sorwe in deth feledest;
But in owre secte was þe sorwe · and þi sone it ladde,
Captiuam duxit captiuitatem.
Þe sonne for sorwe þer-of · les sy3te for a tyme
Aboute mydday, whan most li3te\is · and mele tyme of seintes;
Feddest with þi fresche blode · owre forfadres in derknesse,

Populus qui ambulabat in tenebris, vidit
thorw þe liȝte þat lepe oute of þe · lucifer
blewe alle þi blissed · in-to þe blisse of p
þe thrydde daye after · þow ȝedest in owre
synful Marie þe seighe · ar seynte Marie þi
id al to solace synful · þow suffredest it so
Non veni vocare iustos, set peccatores
And al þat Marke hath ymade · mathe
Of þyne douȝtiest dedes · were don in ov
Verbum caro factum est, et habita
And bi so moche, me semeth · þe siker
Bydde and biseche · if it be þi wille,
Þat art owre fader and owre brother ·
And haue reuthe on þise Ribaudes ·
sore,
Þat euere þei wratthed þe in þis world
dedes.'
Þanne hent hope an horne · of *dev*
nos,
And blew it with *Beati quorum* · *r*
Þat alle seyntes in heuene · songe
Homines & iumenta saluab
misericordiam tuam, de
A thousand of men þo · thru
Criede vpward to cryst · and to
To haue grace to go with hem
Ac þere was wyȝte non so w
But blustreden forth as bestes
Til late was and longe · þat þ
Apparailled as a paynym · in
He bare a burdoun ybounde
In a withewyndes wise · yw
A bolle and a bagge · he

An hundreth of ampulles · on his hatt seten,
Signes of synay · and shelles of galice;
And many a cruche on his cloke · and keyes of Rome,
And þe vernicle bifore · for men shulde knowe,
And se bi his signes · whom he souȝte hadde.
Þis folke frayned hym firste · fro whennes he come?
'Fram synay,' he seyde · 'and fram owre lordes sepulc
In bethleem and in babiloyne · I haue ben in bothe,
In ermonye, in Alisaundre · in many other places.
Ȝe may se bi my signes · þat sitten on myn hatte,
Þat I haue walked ful wyde · in wete and in drye,
And souȝte gode seyntes · for my soules helth.'
'Knowestow ouȝte a corseint · þat men calle treuthe?
Coudestow auȝte wissen vs þe weye · where þat
dwelleth?'
'Nay, so me god helpe!' · seide þe gome þanne,
'I seygh neuere palmere · with pike ne with scrippe
Axen after hym er · til now in þis place.'
'Peter!' quod a plowman · and put forth his hed,
'I knowe hym as kyndely · as clerke doþ his bokes;
Conscience and kynde witte · kenned me to his place,
And deden me suren hym sikerly · to serue hym for euere,
Bothe to sowe and to sette · þe while I swynke myghte.
I haue ben his folwar · al þis fifty wyntre;
Bothe ysowen his sede · and sued his bestes,
With-Inne and with-outen · wayted his profyt.
I dyke and I delue · I do þat treuthe hoteth;
Some tyme I sowe · and some tyme I thresche,
In tailoures crafte and tynkares crafte · what treuthe can
deuyse,
I weue an I wynde · and do what treuthe hoteth.
For þouȝe I seye it my-self · I serue hym to paye;
Ich haue myn huire of hym wel · and otherwhiles more;

is þe prestest payer · þat pore
ne with-halt non hewe his
euen.
is as low as a lombe · and lo
d ȝif ȝe wilneth to wite · where
hal wisse ȝow witterly · þe wey
'ȝe, leue Pieres,' quod þis pil
huire
or to wende with hem · to treut
'Nay, bi my soules helth,' q
swere,
I nolde fange a ferthynge · for s
reuthe wolde loue me þe lasse
c if ȝe wilneth to wende wel · þ
at I shal say to yow · and sette
ȝe mote go þourgh mekenesse
yl ȝe come in-to conscience · þ
at ȝe louen owre lorde god · le
nd þanne ȝowre neighbores nex
therwyse þan þow woldest · he
And so boweth forth bi
speche,
yl ȝe fynden a forth · ȝowre-fad
Honora patrem & matrem,
adeþ in þat water · and wasche
nd ȝe shul lepe þe liȝtloker · al
nd so shaltow se swere-nouȝte-
nd-namelich-an-ydel- · þe-nam
Þanne shaltow come by a cr
þere-Inne ;
hat crofte hat coueyte-nouȝte-
e-none-of-her-seruauntes- · þa
oke ȝe breke no bowes þere ·

Two stokkes þere stondeth · ac stynte 3e nou3te þere,
They hatte stele-nou3te, ne-slee-nou3te · stryke forth bothe;
And leue hem on þi left halfe · and loke nou3te þere-after
And holde wel þyne haliday · heighe til euen.
Thanne shaltow blenche at a berghe · bere-no-false-witnesse
He is frithed in with floreines · and other fees many;
Loke þow plukke no plante þere · for peril of þi soule.
Þanne shal 3e se sey-soth- · so-it-be-to-done-
In-no-manere-ellis-nau3te- · for-no-mannes-biddynge.
Þanne shaltow come to a courte · as clere as þe sonne,
Þe mote is of mercy · þe manere aboute,
And alle þe wallis ben of witte · to holden wille oute;
And kerneled with crystendome · man-kynde to saue,
Boterased with bileue-so- · or-þow-beest-nou3te-ysaued.
And alle þe houses ben hiled · halles and chambres,
With no lede, but with loue · and lowe-speche-as-brotheren.
Þe brugge is of bidde-wel- · þe-bette-may-þow-spede;
Eche piler is of penaunce · of preyeres to seyntes,
Of almes-dedes ar þe hokes · þat þe gates hangen on.
Grace hatte þe gateward · a gode man for sothe,
Hys man hatte amende-3ow · for many man him knoweth;
Telleth hym þis tokene · þat treuthe wite þe sothe;
'I parfourned þe penaunce · þe preest me enioyned,
And am ful sori for my synnes · and so I shal euere,
Whan I þinke þere-on · þeighe I were a pope.'
Biddeth amende-3ow meke him · til his maistre ones,
To wayne vp þe wiket · þat þe woman shette,
Tho Adam and Eue · eten apples vnrosted;
Per euam cunctis clausa est, & per mariam virginem iterum patefacta est;
For he hath þe keye and þe cliket · þou3 þe kynge slepe.

And if grace graunte þe · to go in in þis wise
Þow shalt see in þi-selue · treuthe sitte in þin
In a cheyne of charyte · as þow a childe we
To suffre hym and segge nouȝte · aȝein þi s
Ac bewar þanne of wrath-þe · þat is a wil
He hath enuye to hym · þat in þine herte s
And pukketh forþ pruyde · to prayse þi-sel
Þe boldnesse of þi bienfetes · maketh þe bl
And þanne worstow dryuen oute as dew ·
Kayed and cliketed · to kepe þe with-oute
Happily an hundreth wyntre · ar þow eft
Þes myght þow lesen his loue · to late we
And neuere happiliche efte entre · but gr
Ac þere aren seuene sustren · þat ser
And aren porteres of þe posternes · th
Þat one hat abstenence · and humilite
Charite and chastite · ben his chief m
Pacience and pees · moche poeple þei
Largenesse þe lady · heo let in ful ma
Heo hath hulpe a þousande oute · of
And who is sibbe to þis seuene · s
He is wonderliche welcome · and fai
And but if ȝe be syb · to summe of
It is ful harde bi myne heued,' quo
alle
To geten ingonge at any gate þer
'Now, bi cryst,' quod a cutpur
Ne I,' quod an apewarde · 'bi
'Wite god,' quod a wafrestre
Shulde I neuere ferthere a fote
'Ȝus,' quod Pieres þe plowma
gode

And she is syb to alle synful · and her sone
And þoruȝe þe helpe of hem two · (hope þo
Þow myȝte gete grace þere · bi so þow go
'By seynt Poule,' q*uo*d a pardoner*e* · '
nouȝte knowe þere,
I wil go fecche my box with my breuettes · a
bisshopes l*ett*res!'
'By cryst,' q*uo*d a comune wo*m*man · 'þi c
folwe,
Þow shalt sey I am þi sustre · I ne wot where þ

PASSUS VI.

Passus Sextus.

THIS were a wikked way · but who-so hadde a gyde
That wolde folwen vs eche a fote;' · þus þis folke hem mened.
Quatȝ Perkyn þe plouman · 'bi seynt Peter of Rome,
I haue an half acre to erye · bi þe heighe way;
Hadde I eried þis half acre · and sowen it after,
I wolde wende with ȝow · and þe way teche.'
'Þis were a longe lettynge' · quod a lady in a sklayre,
'What sholde we wommen · worche þere-whiles?'
'Somme shal sowe þe sakke,' quod Piers · 'for shedyng of þe whete;
And ȝe, louely ladyes · with ȝoure longe fyngres,
Þat ȝe han silke and sendal · to sowe, whan tyme is,
Chesibles for chapelleynes · cherches to honoure.
Wyues and wydwes · wolle & flex spynneth,
Maketh cloth, I conseille ȝow · and kenneth so ȝowre douȝtres;
Þe nedy and þe naked · nymmeth hede how hij liggeth,
And casteth hem clothes · for so comaundeth treuthe.
For I shal lene hem lyflode · but ȝif þe londe faille,
Flesshe and bred bothe · to riche and to pore,
As longe as I lyue · for þe lordes loue of heuene.
And alle manere of men · þat þorw mete and drynke lybbeth,

Helpith hym to worche wi3tliche · þat wynneth 3owre fode
'Bi crist,' quod a kny3te þo · 'he kenneth vs þe best;
Ac on þe teme trewly · tau3te was I neuere.
Ac kenne me,' quod þe kny3te · 'and, bi cryst, I wil assay
'Bi seynt Poule,' quod Perkyn · '3e profre 3ow so faire,
Þat I shal swynke and swete · and sowe for vs bothe,
And oþer laboures do for þi loue · al my lyf-tyme,
In couenaunt þat þow kepe · holikirke and my-selue
Fro wastoures and fro wykked men · þat þis worlde struyeth
And go hunte hardiliche · to hares and to foxes,
To bores and to brockes · þat breketh adown myne hegges
And go affaite þe faucones · wilde foules to kille;
For suche cometh to my croft · and croppeth my whete.'
Curteislich þe kny3te þanne · comsed þise wordes,
'By my power, Pieres,' quod he · 'I pli3te þe my treuthe
To fulfille þis forward · þow3 I fi3te sholde;
Als longe as I lyue · I shal þe mayntene.'
'3e, and 3it a poynt,' quod Pieres · 'I preye 3ow of more
Loke 3e tene no tenaunt · but treuthe wil assent.
And þowgh 3e mowe amercy hem · late mercy be taxoure,
And mekenesse þi mayster · maugre medes chekes;
And þowgh pore men profre 3ow · presentis and 3iftis,
Nym it nau3te, an auenture · 3e mowe it nau3te deserue;
For þow shalt 3elde it a3ein · at one 3eres ende,
In a ful perillous place · purgatorie it hatte.
And mysbede nou3te þi bonde-men · þe better may þow spede;
Þowgh he be þyn vnderlynge here · wel may happe in heuene
Þat he worth worthier sette · and with more blisse,
Þan þow, bot þou do bette · And lyue as þow shulde;
Amice, ascende superius.
For in charnel atte chirche · cherles ben yuel to knowe,
Or a knizte fram a knaue þere · knowe þis in þin herte.

nd, þat þow be trewe of þi tonge · and tales
nt-if þei ben of wisdome or of witte · þi werk
lolde with none harlotes · ne here nouȝte he
nd nameliche atte mete · suche men eschue
or it ben þe deueles disoures · I do þe to v
'I assente, bi seynt Iame' · seyde þe kniȝt
Forto worche bi þi wordes · þe while my ly
'And I shal apparaille me,' quod Perky
wise,
nd wende with ȝow I wil · til we fynde
And cast on me my clothes · yclouted
My cokeres and my coffes · for colde of
nd hange myn hoper at myn hals · in
A busshel of bredcorne · brynge me þer
For I wil sowe it my-self · and sitthene
To pylgrymage as palmers don · pardo
Ac who so helpeth me to erie · or s
hal haue leue, bi owre lorde · to lese
nd make hem mery þere-mydde · ma
eth it.
And alkyn crafty men · þat konne
shal fynden hem fode · þat feithfull
Saue Iakke þe iogeloure · and Io
nd danyel þe dys-playere · and d
nd frere þe faytoure · and folke
nd Robyn þe Rybaudoure · for
reuthe tolde me ones · and bad
eleantur de libro viuentium · I sh
or holicherche is hote of hem ·
Quia cum iustis non scrib
hey ben ascaped good auentur
Dame worche-whan-tyme-is ·

His sone hi3te suffre-þi-souereynes- · to-hauen-her-wille-
Deme-he*m*-nou3te-for-if-þow-doste-·þow-shalt-it-dere-abugg
'Late god yworth with al · for so his worde techeth;
For now I am olde and hore · and haue of myn owen,
To penaunce and to pilgrimage · I wil passe with þise othe
For-þi I wil, or I wende · do wryte my biqueste.
In dei nomine, amen · I make it my-seluen.
He shal haue my soule · þat best hath yserued it,
And fro þe fende it defende · for so I bileue,
Til I come to his acountes · as my *credo* me telleth,
To haue a relees and a remissiou*n* · on þat rental, I leue.
Þe kirke shal haue my caroigne · and kepe my bones;
For of my corne and catel · he craued þe tythe.
I payed it hym p*re*stly · for p*er*il of my soule,
For-thy is he holden, I hope · to haue me in his masse,
And mengen in his memorye · amonge alle crystene.
My wyf shal haue of þat I wan · with treuthe and nomore
And dele amonge my dou3tres · and my dere children.
For þowgh*e* I deye to-daye · my dettes ar quitte,
I bare home þat I borwed · ar I to bedde 3ede.
And with þe residue and þe remenaunte · bi þe Rode o
Lukes!
I wil worschip þer-with · treuthe by my lyue,
And ben his pilgryme atte plow · for pore mennes sake.
My plow-fote shal be my pyk-staf · and picche atwo þ
rotes,
And helpe my culter to kerue · and clense þe forwes.'
Now is perkyn and his pilgrymes · to þe plowe faren;
To erie þis halue acre · holpyn hym manye.
Dikeres & delueres · digged vp þe balkes;
Þere-with was p*er*kyn apayed · and preysed hem faste.
Other werkemen þere were · þat wrou3ten ful 3erne,
Eche man in his manere · made hym-self to done,

Ad some to plese perkyn · piked vp þe wedes
At heighe pryme peres · lete þe plowe stond
To ouersen hem hym-self; · and who-so best
He shulde be huyred þer-after · whan heruest-
And þanne seten so*m*me · and songen atte
And hulpen erie his half acre · with 'how! tro
'Now, bi þe p*er*il of my soule!' q*uo*d Pie
tene,
'But ȝe arise þe rather · and rape ȝow to wo
Shal no greyne þat groweth · glade ȝow at n
And þough ȝe deye for dole · þe deuel haue
Tho were faitoures aferde · and feyned b
So*m*me leyde here legges aliri · as suche
And made her mone to pieres · and preyd
'For we haue no lymes to laboure with
ȝe!
Ac we preye for ȝow pieres · and for
Þat god of his grace · ȝowre grayne mu
And ȝelde ȝow of ȝowre almesse · þat
For we may nouȝte swynke ne swet
eyleth.'
'If it be soth,' q*uo*d pieres, 'þat ȝe
asspye!
Je ben wastoures, I wote wel · and t
And I am his olde hyne · and hiȝte
Which þei were in þis worlde · his
Ȝe wasten þat men wynnen
tene,
Ac treuthe shal teche ȝow · his t
Or ȝe shal ete barly bred · and
But if he be blynde or broke-le
He shal ete whete bred · and d
Tyl god of his goodnesse · am

Ac ȝe myȝte *tra*uaille as treuthe wolde · and take mete huyre
To kepe kyne in þe felde · þe corne fro þe bestes,
Diken or deluen · or dyngen vppon sheues,
Or helpe make morter · or bere mukke a-felde.
In lecherye and in losengerye · ȝe lyuen, and in sleuthe,
And al is þorw suffrance · þat veniaun*c*e ȝow ne taketh.
Ac ancres and he*re*mytes · þat eten noȝt but at nones,
And namore er morwe · myne almesse shul þei haue,
And of my catel to cope hem with · þat han cloistres and cherches.
Ac robert renne-aboute · shal nowȝte haue of myne,
Ne posteles, but þey p*re*che conne · and haue powe*re* of þe bisschop;
They shal haue payne and potage · and make hem-self at ese,
For it is an vnresonable Religioun · þat hath riȝte nouȝte of ce*r*teyne.'
And þanne gan a wastour*e* to wrath hym · and wolde haue yfouȝte,
And to Pieres þe plowman · he profered his gloue;
A Brytoner*e*, a braggere · a-bosted pieres als—

. . . . . .

'Wiltow or neltow · we wil haue owre wille,
Of þi flowre and of þi flessche · fecche whan vs liketh,
And make vs myrie þer-myde · maugre þi chekes!'
Thanne Pieres þe plowman · pleyned hym to þe knyȝte,
To kepe hym, as couenaunte was · fram cursed shrewes,
And fro þis wastoures wolueskynnes · þat maketh þe worlde dere:
'For þo waste and wynnen nouȝte · and þat ilke while
Worth neuere plente amonge þe poeple · þe*r*-while my plow liggeth.'

Curteisly þe knyȝte þanne · as his
Warned wastoure · and wissed hym
'Or þow shalt abugge by þe lawe · b
'I was nouȝt wont to worche,' quod
I nouȝt bigynne!'—
And lete liȝte of þe lawe · and lasse
And sette Pieres at a pees · and his
And manaced pieres and his men · ȝ
'Now, by þe peril of my soule
apeyre ȝow alle!'
And houped after hunger · þat herd
A-wreke me of þise wastoures,' quod
schendeth!'
Hunger in haste þo · hent wastour
And wronge hym so bi þe womb
wattered;
He buffeted þe Britoner · aboute þe
Þat he loked like a lanterne · al his
He bette hem so bothe · he barste n
Ne hadde Pieres with a pese-lof · pr
They hadde ben doluen bothe · ne d
'Suffre hem lyue,' he seyde · 'and le
Or elles benes and bren · ybaken to
Or elles melke and mene ale' · þus p
Faitoures for fere her-of · flowen
And flapten on with flayles · fram m
That hunger was nouȝt so hardy · o
For a potful of peses · þat peres ha
An heep of heremites · henten hem
And ketten here copes · and court
And wenten as werkemen · with
And doluen and dykeden · to dr
Blynde and bedreden · were

Þat seten to begge syluer · sone were þei heled.
For þat was bake for bayarde · was bote for many hungry;
And many a beggere for benes · buxome was to swynke,
And eche a pore man wel apayed · to haue pesen for hire huyre,
And what pieres preyed hem to do · as prest as a sperhauk
And þere-of was peres proude · and put hem to werke,
And 3af hem mete as he my3te aforth · and mesurable huyre.
Þanne hadde peres pite · and preyed hunger to wende
Home in-to his owne erde · and holden hym þere.
'For I am wel awroke now · of wastoures, þorw þi my3te.
Ac I preye þe, ar þow passe' · quod Pieres to hunger,
'Of beggeres and of bidderes · what best be to done?
For I wote wel, be þow went · þei wil worche ful ille;
For myschief it maketh · þei beth so meke nouthe,
And for defaute of her fode · þis folke is at my wille.
Þey are my blody brethren,' quod pieres · 'for god bou3te vs alle;
Treuthe tau3te me ones · to louye hem vchone,
And to helpen hem of alle þinge · ay as hem nedeth.
And now wolde I witen of þe · what were þe best,
And how I my3te amaistrien hem · and make hem to worche.'
'Here now,' quod hunger · 'and holde it for a wisdome:
Bolde beggeres and bigge · þat mowe her bred biswynke,
With houndes bred and hors bred · holde vp her hertis,
Abate hem with benes · for bollyng of her wombe;
And 3if þe gomes grucche · bidde hem go swynke,
And he shal soupe swettere · whan he it hath deseruid.
And if þow fynde any freke · þat fortune hath appeyred,
Or any maner fals men · fonde þow suche to cnowe;
Conforte hem with þi catel · for crystes loue of heuene,
Loue hem and lene hem · so lawe of god techeth:—

Alter alterius onera portate.

[A]l alle maner of men · þat þow myȝte asspy
[T]hat nedy ben, and nauȝty · helpe hem with
[L]oue hem and lakke hem nouȝte · late
veniaunce;
[T]heigh þei done yuel · late þow god y-worþe
Michi vindicta, & ego retribuam.
[A]nd if þow wilt be graciouse to god · do as þe
[A]nd biloue þe amonges low men · so shaltow
Facite vobis amicos de mamona iniquita
'I wolde nouȝt greue god,' *quod* piers · 'fo
grounde;
[M]ȝte I synnelees do as þow seist?' · seyde
'ȝe, I bihote þe,' *quod* hunger · 'or ellis þ
[G]o to Genesis þe gyaunt · þe engendroure
In sudore and swynke · þow shalt þi mete
[A]nd laboure for þi lyflode" · and so owre
[A]nd sapience seyth þe same · I seigh it in
Piger pro frigore · no felde nolde tilye,
[A]nd þerfore he shal begge and bidde · a
hunger."
Mathew with mannes face · mouthed
[T]at *seruus nequam* had a nam · and for
fare,
[H]e had maugre of his maistre · for eu
[A]nd binam hym his Mnam · for he n
[A]nd ȝaf þat Mnam to hym · þat ten
[A]nd with þat he seyde · þat holicher
"He þat hath shal haue · and helpe
[A]nd he þat nouȝt hath, shal nouȝt
helpe;
[A]nd þat he weneth wel to haue · I

Or in dykynge or in deluynge · or trauaillynge in preyeres,
Contemplatyf lyf or actyf lyf · cryst wolde men wrouȝte.
Þe sauter seyth in þe psalme · of *beati omnes*,
Þe freke þat fedeth hym-self · with his feythful labour*e*,
He is blessed by þe boke · in body and in soule:
Labores manuum tuarum, &c.'
'ȝet I prey ȝow,' q*uo*d pieres · '*par charite*, and ȝe kunne
Eny leef of lechecraft · lere it me, my dere.
For so*mme* of my ser*u*auntz · and my-self bothe
Of al a wyke worche nouȝt · so owre wombe aketh.'
'I wote wel,' q*uo*d hunger · 'what sykenesse ȝow eyleth,
ȝe han maunged ouer-moche · and þat maketh ȝow grone.
Ac I hote þe,' q*uo*d hunger · 'as þow þyne hele wilnest,
Þat þow drynke no day · ar þow dyne somwhat.
Ete nouȝte, I hote þe · ar hunger þe take,
And sende þe of his sauce · to sauoure with þi lippes;
And kepe some tyl sop*er*-tyme · and sitte nouȝt to longe,
Arise vp ar appetit · haue eten his fulle.
Lat nouȝt sire surfait · sitten at þi borde;
Leue him nouȝt, for he is lecherous · and likerous of tonge,
And after many manere metes · his maw is afyngred.
And ȝif þow diete þe þus · I dar legge myne eres,
Þat phisik shal his furred hodes · for his fode selle,
And his cloke of calabre · with alle þe knappes of golde,
And be fayne, bi my feith · his phisik to lete,
And lerne to laboure with londe · for lyflode is swete;
For morthereres aren mony leches · lorde he*m* amende!
Þei do men deye þorw here drynkes · ar destine it wolde.'
'By seynt Poule,' q*uo*d pieres · 'þise aren profitable wordis!
Wende now, hunger, whan þow wolt · þat wel be þow euere!
For þis is a louely lessou*n* · lorde it þe for-ȝelde!'
'*By-hote* god,' q*uo*d hunger · 'hennes ne wil I wende,

I haue dyned bi þis day · and ydronke bothe.
'I haue no peny,' quod peres · 'poletes forto b
Ne neyther gees ne grys · but two grene cheses,
A fewe cruddes and creem · and an hauer cake,
And two loues of benes and bran · y-bake for m
And ȝet I sey, by my soule · I haue no salt bac
Ne no kokeney, bi cryst · coloppes forto make
Ac I haue percil and porettes · and many kole
And eke a cow and a kalf · and a cart-mare
To drawe a-felde my donge · þe while þe dro
And bi þis lyflode we mot lyue · til lammass
And bi þat, I hope to haue · heruest in my
And þanne may I diȝte þi dyner · as me de
Alle þe pore peple þo · pesecoddes fetten,
Benes and baken apples · þei brouȝte in he
Chibolles and cheruelles · and ripe chiries
And profred peres þis present · to plese w
Al hunger eet in hast · and axed after
Þanne pore folke for fere · fedde hunger
With grene poret and pesen · to poysou
Ay þat it neighed nere heruest · newe co
Þanne was folke fayne · and fedde hur
With good ale, as glotoun tauȝte · and
And þo wolde wastour nouȝt werch
Ne no begger ete bred · þat benes In
But of coket or clerematyn · or elles
Ne none halpeny ale · in none wise
But of þe best and of þe brounest · þ
Laboreres þat haue no lande · to
Deyned nouȝt to dyne a-day · nyȝt-
May no peny ale hem paye · ne no
But if it be fresch flesch other fisch

And but if he be heighlich huyred · ellis wil he chyde,
And þat he was werkman wrouȝt · waille þe tyme,
Aȝeines catones conseille · comseth he to iangle :—
Paupertatis onus pacienter ferre memento.
He greueth hym aȝeines god · and gruccheth aȝein resoun,
And þanne curseth he þe kynge · and al his conseille after,
Suche lawes to loke · laboreres to greue.
Ac whiles hunger was her maister · þere wolde none of he chyde,
Ne stryue aȝeines his statut · so sterneliche he loked.
Ac I warne ȝow, werkemen · wynneth while ȝe mowe,
For hunger hiderward · hasteth hym faste,
He shal awake with water · wastoures to chaste.
Ar fyue ȝere be fulfilled · suche famyn shal aryse,
Thorwgh flodes and þourgh foule wederes · frutes shul fail
And so sayde saturne · and sent ȝow to warne:
Whan ȝe se þe sonne amys · and two monkes hedes,
And a Mayde haue þe maistrie · and multiplie bi eight,
Þanne shal deth withdrawe · and derthe be iustice,
And dawe þe dyker · deye for hunger,
But if god of his goodnesse · graunt vs a trewe.

Passus vij^us^ de visio

TREUTHE herde telle her-of
To taken his teme · and tul
And purchaced hym a pardoun · a
For hym, and for his heires · for e
And bad hym holde hym at home
And alle þat halpe hym to erie · tc
Or any other myster · þat myȝte pi
Pardoun with pieres plowman · tre
Kynges and knyȝtes · þat kepen
And ryȝtfullych in reumes · reulen
Han pardoun thourgh purgatorie ·
With patriarkes and prophetes · in
Bisshopes yblessed · ȝif þei ben
Legistres of bothe þe lawes · þe le
And in as moche as þei mowe · ai
Aren peres with þe apostles · (þis

That þey shulde bugge boldely · þat hem best liked,
And sithenes selle it a3ein · and saue þe wynnynge,
And amende *mesondieux* þere-myde · and my3eyse fol
helpe,
And wikked wayes · wi3tlich hem amende;
And do bote to brugges · þat to-broke were,
Marien maydenes · or maken hem nonnes;
Pore peple and prisounes · fynden hem here fode,
And sette scoleres to scole · or to somme other craftes;
Releue Religioun · and renten hem bettere;—
'And I shal sende 3ow my-selue · seynt Michel myn arch
angel,
Þat no deuel shal 3ow dere · ne fere 3ow in 3owre deyinge,
And witen 3ow fro wanhope · if 3e wil þus worche,
And send 3owre sowles in safte · to my seyntes in ioye.'
Þanne were Marchauntz mery · many wepten for ioye,
And preyseden pieres þe plowman · þat purchaced þis bulle.
Men of lawe lest pardoun hadde · þat pleteden for Mede,
For þe sauter saueth hem nou3te · such as taketh 3iftes,
And namelich of innocentz · þat none yuel ne kunneth;
Super innocentem munera non accipies.
Pledoures shulde peynen hem · to plede for such, an helpe,
Prynces and prelates · shulde paye for her trauaille;
A regibus & pryncipibus erit merces eorum.
Ac many a iustice an iuroure · wolde for Iohan do more,
Þan *pro dei pietate* · leue þow none other!
Ac he þat spendeth his speche · and spekeþ for þe pore
Þat is Innocent and nedy · and no man appeireth,
Conforteth hym in þat cas · with-oute coueytise of 3iftes,
And scheweth lawe for owre lordes loue · as he it hath
lerned,
Shal no deuel at his ded-day · deren hym a my3te,
Þat he ne worth sauf and his sowle · þe sauter bereth witnesse;

Domine, quis habitabit in tabernaculo tuo, &c
Ac to bugge water, ne wynde · ne witte, ne fyre
Pise foure þe fader of heuene · made to þis folde i
Pise ben treuthes tresores · trewe folke to helpe,
Þat neuere shal wax ne wanye · with-oute god h
Whan þei drawen on to deye · and Indulgence
Her pardoun is ful petit · at her partyng henne
Þat any Mede of mene men · for her motyng t
Pe legistres and lawyeres · holdeth þis for treut
Þat, ȝif þat I lye · Mathew is to blame,
For he bad me make ȝow þis · and þis prouer
Quodcumque vultis vt faciant vobis hom
Alle lybbyng laboreres · þat lyuen with he
Þat trewlich taken · and trewlich wynnen,
And lyuen in loue and in lawe · for her lowe
Haueth þe same absolucioun · þat sent was
Beggeres ne bidderes · ne beth nouȝte i
But if þe suggestioun be soth · þat shapet
For he þat beggeth or bit · but if he haue
He is fals with þe fende · and defraudeth
And also he bigileth þe gyuere · ageines
For if he wist he were nouȝte nedy · h
other,
Þat were more nedy þan he · so þe ned
Catoun kenneth men þus · and þe clerk
Cui des, videto · is catounes techynge,
And in the stories he techeth · to bisto
Sit elemosina tua in manu tua,
Ac Gregori was a gode man · and
Þat asketh, for his loue · þat vs alle l
Non eligas cui miserearis, n
meretur accipere. Qui
magis placeas

For wite ȝe neuere who is worthi · ac god wote who h
nede,
In hym þat taketh is þe treccherye · if any tresoun wawe;
For he þat ȝiueth, ȝeldeth · and ȝarketh hym to reste,
And he þat biddeth, borweth · and bryngeth hym-self in de
For beggeres borwen euermo · and her borghe is god almy
To ȝelden hem þat ȝiueth hem · and ȝet vsure more:
Quare non dedisti peccuniam meam ad mensam, vt
veniens cum vsuris exegissem illam?
For-þi biddeth nouȝt, ȝe beggeres · but if ȝe haue gret ne
For who-so hath to buggen hym bred · þe boke bere
witnesse,
He hath ynough þat hath bred ynough · þough he haue no
elles:
Satis diues est, qui non indiget pane.
Late vsage be ȝowre solace · of seyntes lyues redynge,
Þe boke banneth beggarie · and blameth hem in þis maner
Iunior fui, etenim senui; et non vidi iustum derelictu
nec semen eius querens panem.
For ȝe lyue in no loue · ne no lawe holde;
Many of ȝow ne wedde nouȝt . þe wommen þat ȝe with dele
. . . . . .
And bryngeth forth barnes · þat bastardes men calleth.
Or þe bakke or some bone · he breketh in his ȝouthe,
And sitthe gon faiten with ȝoure fauntes · for euermore afte
Þere is moo mysshape peple · amonge þise beggeres,
Þan of alle maner men · þat on þis molde walketh;
And þei þat lyue þus here lyf · mowe lothe þe tyme,
Þat euere he was man wrouȝt · whan he shal hennes fare.
Ac olde men & hore · þat helplees ben of strengthe,
And women with childe · þat worche ne mowe,
Blynde and bedered · and broken here membres,
Þat taketh þis myschief mekelych · as meseles and othere,

ne pardou*n* · as þe plowman hym-self;
her lowe hertis · owre lorde hath hem graunted
ıce and her p*ur*gatorie · here on þis erthe.
ꝙ*uo*d a prest þo · 'þi pardou*n* most I rede,
nstrue eche clause · and kenne it þe on engliche.'
:s at his preyere · þe pardoun vnfoldeth,
ıde hem bothe · bihelde al þe bulle.
nes it lay · and nouȝt a leef more,
iten riȝt þus · in witnesse of treuthe:
ui bona egerunt, ibunt in vitam eternam;
vero mala, in ignem eternum.
ꝙ*uo*d þe prest þo · 'I can no pardou*n* fynde,
, and haue wel · and god shal haue þi sowle,
l, and haue yuel · hope þow non other
ded-day · þe deuel shal haue þi sowle!"'
:s for pure tene · pulled it atweyne,
seyde, '*si ambulauero, in medio vmbre mostis, non nebo mala; quoniam tu mecum es.*
ssen of my sowyng,' q*uo*d pieres · 'and swynk
ıo harde,
ıy bely-ioye · so bisi be namore!
and of penaunce · my plow shal ben her-after,
ı whan I shulde slepe · þough whete-bred me
ete his payn ete · in penaunce and in sorwe,
ıuter seith · so dede other manye;
ȝod lelly · his lyflode is ful esy:
ɾunt michi lacrime mee panes die ac nocte.
if Luke lye · he lereth vs bi foules,
nouȝt be to bisy · aboute þe worldes blisse;
sitis · he seyth in þe gospel,
h vs bi ensamples · vs selue to wisse.
n *þe felde* · who fynt hem mete at wynter?

Haue þei no gernere to go to · but god fynt hem alle.'
'What!' quod þe prest to perkyn · 'peter! as me þi
Þow art lettred a litel · who lerned þe on boke?'
'Abstinence þe abbesse,' quod pieres · 'myne a. b. c
tauȝte,
And conscience come afterward · and kenned me m
more.'
'Were þow a prest, pieres,' quod he · 'þow miȝte p
where þow sholdest,
As deuynour in deuynyte · with *dixit insipiens* to þi teme.'
'Lewed lorel!' quod Pieres · 'litel lokestow on þe bib
On salomones sawes · selden þow biholdest,
Eice derisores et iurgia cum eis, ne crescant, &c.'
Þe prest and perkyn · apposeden eyther other,
And I þorw here wordes a-woke · and waited aboute,
And seighe þe sonne in þe south · sitte þat tyme,
Metelees and monelees · on Maluerne hulles,
Musyng on þis meteles; · and my waye ich ȝede.
Many tyme þis meteles · hath maked me to studye
Of þat I seigh slepyng · if it so be myȝte,
And also for peres þe plowman · ful pensyf in herte,
And which a pardoun peres hadde · alle þe peple to confo
And how þe prest impugned it · with two propre wordes.
Ac I haue no sauoure in songewarie · for I se it ofte faill
Catoun and canonistres · conseilleth vs to leue
To sette sadnesse in songewarie · for, *sompnia ne cures.*
Ac for þe boke bible · bereth witnesse,
How danyel deuyned · þe dremes of a kynge,
Þat was nabugodonosor · nempned of clerkis.
Daniel seyde, 'sire Kynge · þi dremeles bitokneth,
Þat vnkouth knyȝtes shul come · þi kyngdom to cleue;
Amonges lowere lordes · þi londe shal be departed.'
And as danyel deuyned · in dede it felle after,

kynge lese his lordship · and lower men it hadde.
nd ioseph mette merueillously · how þe mone and þe sonne,
þe elleuene sterres · hailsed hym alle.
me Iacob iugged · iosephes sweuene:
u filtz,' quod his fader · 'for defaute we shullen,
y-self and my sones · seche þe for nede.'
bifel as his fader seyde · in pharaoes tyme,
ioseph was iustice · egipte to loken,
bifel as his fader tolde · his frendes þere hym sou3te.
l al þis maketh me · on þis meteles to þynke;
And how þe prest preued · no pardou*n* to dowel,
d demed þat dowel · indulgences passed,
nnales and triennales · and bisschopes *lett*res,
d how dowel at þe day of dome · is dignelich vnderfongen,
d passeth al þe pardou*n* · of seynt petres cherche.
Now hath þe pope powe*re* · pardou*n* to gr*a*unte þe peple
ith-outen eny penaunce · to passen in-to heuene;
is is owre bileue · as lettered men vs techeth,
Quodcumque ligaueris super terram, erit ligatum et in celis, &c.
nd so I leue lelly · (lordes forbode ellis!)
t pardou*n* and penaunce · and preyeres don saue
oules þat haue synned · seuene sithes dedly.
c to trust to þise triennales · trewly me þinketh,
s nou3t so syker for þe soule · certis, as is dowel.
For-þi I rede 3ow, renkes · þat riche ben on þis erthe,
Vppon trust of 3owre tresoure · triennales to haue,
Be 3e neuere þe balder · to breke þe ten hestes;
And namelich, 3e maistres · mayres and iugges,
þat han þe welthe of þis worlde · and for wyse men ben holden,
To purchace *3ow pardou*n · and þe popis bulles.

At þe dredeful dome · whan dede shullen rise,
And comen alle bifor cryst · acountis to ȝelde,
How þow laddest þi lyf here . and his lawes keptest,
And how þow dedest day bi day · þe dome wil reherce;
A poke ful of pardoun þere · ne prouinciales lettres,
Theigh ȝe be founde in þe fraternete · of alle þe foure ord
And haue indulgences double-folde · but if dowel ȝow hel
I sette ȝowre patentes and ȝowre pardounz · at one pies h
For-þi I conseille alle cristene · to crye god mercy,
And Marie his moder · be owre mene bitwene,
Þat god gyue vs grace here · ar we gone hennes,
Suche werkes to werche · while we ben here,
Þat after owre deth-day · dowel reherce,
At þe day of dome · we dede as he hiȝte.

Explicit visio willelmi de petro plowman.

CRITICAL NOTES.

The text is printed exactly as it stands in MS. Laud 581, excepting in the following instances, where improvements have been suggested by a collation of the text with several other MSS. See note to prol. 39 just below.

Prologue, l. 20. Here we must read *putten*, as in l. 23; but the Laud MS. has *put* in this line.

34. *giltles* is taken from the text printed by Crowley. The MSS. have *gyltheles*.

39. The words *is luciferes hyne* are omitted in MS. Laud, but are found in the MS. in Trinity College, Cambridge, and in many others. I shall in future denote the Laud MS. by the letter L; the Trinity College MS. by T; MS. Rawlinson Poet. 38, by R; the Oriel MS. by O; and the Cambridge folio MS. (Dd. 1. 17) by C.

41. *belies;* so in T; but most MSS., including LCO, read *bely*. *bagges*; C has *bagge*, but TCO have the plural form.

67. *myschief;* misspelt *mychief* in L.

99. *consistorie;* so in TCO; spelt *constorie* in L.

140. *answered;* so in CTO; but LR have the present tense, *answeres*. I may here note that when two or three MSS., as CTO, are mentioned together, I give the *spelling* of the one which stands *first*.

147. The form *myd* (found in MS. T) suits the alliteration; but L and others read *with*.

151. MSS. LT omit the second *hem;* but it occurs in RCO, and should be retained.

179. L omits *it*, which is retained in all the other MSS.

186. L has *croupe* instead of *crope*, which is the reading in R; C has *crepe;* T. has *cropen*.

197. The curious (West-Midland) spelling *mannus* is found both in L and R; other MSS. read *mannes*.

215. *money* is misspelt *monoy* in L in this place, but is rightly spelt elsewhere in our MS.

224. *longe;* so in TCO; but L has *dere*. MSS. of the A-class read *longe*.

226. *and* is miswritten *a* in L; MS. C has *an*, which is very com-

monly used instead of *and*, and shews that the final *d* was frequently sounded.

Passus I, l. 37. The words *þat leef is to þi soule Leue not þi liken* wrongly omitted in LTC; but they are found in RO, and in MSS. of A-class. The omission was clearly due to the repetition of the word *lik*

41. *sueth;* so in R. The other readings hardly make sense; they a *seest*, L; *seeþ*, TO; *seiþ* in MS. L. 4. 14 in the Cambridge University Libr Many MSS. of the A-class read *schendeth*, which means *harm*. *Sueth* m *pursue*.

81. *kenne;* so in TCRO; L corruptly has *kende*.

107. *muryer;* so in CT. In L it is curiously spelt *murger*, and i *murgur*.

139. The Latin quotation is evidently a hexameter, and hence *qu* the right reading; but nearly all the MSS. (including L) have *quia*. reading *quod* is adopted from a MS. in the Cambridge University Libr of which the class-mark is Ff. 5. 35.

145. For *worche* (which occurs in C and O) MS. L reads *worcheth*, w produces a false concord; *worcheth* is plural, but *þow* is singular.

150. *plante*. MSS. of the A-class shew this to be the right reading. L and most others of the B-class have *plente*.

Passus II, l. 27. In the Latin quotation, LTO have *bonus* instea *bona*. The latter occurs in C.

59. Our MS. has *chaffre* here; but see Prol. l. 31.

87. For *borghe*, the reading in C and R, L has the false spelling *bor* Two MSS., T and O, have *burghe*. *Borghe*, *burghe* are various spellin the word now spelt *borough* or *burgh*.

116. *weddynges;* so in TRO; L has *wendynges*.

118. *engendred;* so in TO; LCR read *engendreth*.

165. *flaterere;* so in TCRO; but L has *flatere*.

175. *deuorses*. In both LR we find *deuoses*, by a curious omissio the *r*. C has *deuorses*, T *diuorces*, and O *deuorces*.

227. *mynstralles*. This is of course right, but MS. L has *mynst* (omitting *r*) both here and in a later passage.

Passus III, l. 17. L omits *wil*, retained in RT.

48. Instead of *ful*, as in other MSS., L has *wel*.

61. *whiten;* so in C; spelt *whitten* in L.

73. *ne;* so in TCR; L has *no*.

95. *thynke;* miswritten *thynko* in L.

97. *brenne;* so in TCO; preferable to *berne* in L.

98. L omits *þat*, retained in other MSS.

107. L. omits *þe*, found in RTO, in the last two of which it is spelt]

127. L omits the second *and*, found in TRO.

187. L omits *it*, found in TRO.

227. *Quod;* so in TCRO; L has Quaţ.

251, 269. *monèie;* so in C; L has *mone.*
252. *receperunt;* so in O; most MSS. (L included) h
304. *other,* R; corruptly spelt *orther* in L.
322. *smytheth,* TO; *smyteth* in L; *smithie,* R.
337, 338. *she;* so in TC; L corruptly has *ȝe.*
Passus IV. After l. 9 the MSS. of the B-class have
in the MSS. of the A-class, and in Crowley's printed text
Of Mede and of other mo · and what man shal
24. *rit* O; *ryt* T; *rydes* C; badly spelt *ritte* in L.
27. *for þei;* retained in TO; L omits.
128. *byȝonde;* spelt *byȝende* in L.
186. *ribbes;* so in the Vernon MS. (A-text); *guttes,* L
Passus V, l. 13. *were;* so in T; but most MSS. ha
29. *felice;* so in TRCO; spelt *filice* in L.
76. *schrifte;* L has *scrifte;* but see l. 124.
105. *poeple;* L has *pople* here, but *poeple* in the next
108. *baren;* so in O; T has *beren;* L has *bar.*
143. *han;* so in T; L omits *han,* and some MSS.
word *persones,* to the detriment of the sense.
154. *suffre;* so in most MSS., but spelt *soeffre* in L.
189. *Heruy;* so in most MSS., but LCR have *Henri*
212. *paknedle;* so in most MSS., but L has *batnedle.*
213. *pynned.* Badly spelt *pyned* in L.
214. *hadde;* omitted in LR, but supplied in other M
224. *no;* so in other MSS., L has *na.*
232. *Repentedestow;* so in T; L has *Repentestow.*
236. The first *be* is omitted in L, by mistake.
253. L has *Lenestow,* but T has *Lentestow.*
272. L has *telleth,* by mistake; *tellest* is in TCR.
273. This line is from the Cambridge MS.; L om
280, 281. For the first *haue* LR have *hath,* an
I follow CTO.
291. L omits *quasi,* but it is in TCOR.
312. For *she,* L has *he,* by a slip. Cf. l. 310.
338. From the Oriel MS. and C; LTR omit th
357. *stumbled;* so in TCO; *trembled,* L; *tre*
370. *wif;* so in TO; *witte,* L; *wit,* C.
388. L omits *to,* which occurs in TCO.
434. L omits *þe,* which occurs in TCO.
440. *fernyere;* so in TC; L has *farnere.*
441. *forȝete;* miswritten *foȝete* in L.
447. *haue* is supplied from C; in TO we fin
448. *quod;* so in R; miswritten *quia* in L,
· · not in L · · supplied from R.

549. *fifty;* so in TCO; *fourty* in LR. Cf. Pass. vi. 85.
557. *of hym;* supplied from R; LTCO omit.
569. Supplied from C and O; omitted by LTR.
586. *hatte;* so in CR; *hi3te*, W. L has *hat*, which is the sing. form.
590. *fees;* so in TCR; *foes*, L; *foos*, O.
600. *With;* so in TRO; L. has *Wit.*
611. *wayne.* The word may also be read *wayue* in the MSS.
612. *cunctis*, C; *cuntis*, L; only R retains *iterum.*
613. *cliket;* so in TC; LR have *clikat.*
623. *cliketed;* so in C; spelt *clikated* in L.
627. *aren;* so in R; L has *ar.*
Passus VI, l. 6. *wolde;* so in TO; LR have *wil.*
9. L omits *þe* before *sakke;* the other MSS. retain it.
49. This line is from C; LTRO omit it.
138. *or*, TCRQ; *and*, L; in the first instance.
147. *no3t*, TCO; LR omit it.
180. *ribbes;* so in the Vernon MS., others have *guttes.*
206. L omits *to*, which other MSS. retain.
223. *hem;* so in RO; LT have *hym.*
228. *y-worthe;* so in T; LR have the inferior spelling *aworthe;* CO *worthe.* For *vindicta*, all the MSS. have *vindictam.*
229. *wilt;* so in TCO; L has *wil.*
230. *biloue;* so in TCO; *bilow* in L; *bylowe* in R.
243. L omits *hym* by mistake.
323. L omits the *r* in *hiderward*, by mistake.
325. *3ere;* so in E; *3eer* in O; LTC omit it.
Passus VII, l. 16. *þis;* so in TCO; LR have *þus.*
25. *wynnynge;* miswritten *wynnyge* in L.
76. LR omit the first *tua*, which TCO retain.
77. In the Latin quotation, for *Deo* (as in T), LCRO have *Deum.*
83. In the quotation, *exegissem* is from CR; L has *exigerem;* TO *exigere.* The last word, *illam*, is not in the MSS. I have supplied it from the Vulgate.
88. LTR omit *querens panem;* OC retain it.
94. *And;* miswritten *A* in L.
115. *But;* so in TCO; L and R have *þat.*
137. In the quotation, *Eice* (the old spelling of *Ejice*) is from O; LT wrongly have *Ecce.*
183. *ten;* so in CRO; LT have *x.*
187. *dede;* so in TCR; L has *ded.*

NOTES.

[The text generally follows MS. Laud Misc. 581, as exp
Critical Notes.]

Title. The English title is a translation of the title fou
MSS., viz. 'Visio Willelmi de Petro Plowman.' The first
poem, or *Prologue*, is marked by the Latin word *Prologus* i
in most others, it has no heading. In our Laud MS., howe
'Incipit liber de petro plowman,' nearly obliterated.

1. *soft*, mild, warm.

2. *I shope me*, &c.; I put myself into clothes, as if I w
I put on (rough) clothes, so that I looked like a shepherd
the phrase *I shope me* generally means *I got myself rea*
for to walken, he got ready to set off walking; Pass. x
that *shepe* here means shepherd, because *shepherd* is the r
it more often means *sheep*, but a few instances of the
occur. Thus, in an old and very rude hexameter whi
the leaders in Wat Tyler's rebellion, we have

'Jak *Chep*, Tronche, Jon Wrau, Thom Myllere, T
where another reading for *Chep* is *Schep*. See Politi
vol. i. p. 230. This statement has been questioned,
me he has seen *schepe* used for *shepherd* more than o
we have both lost the references. Still there need
compare the Chaucerian word *hunte* in the sense of
prisune used to mean, not a gaol, but a *prisoner*;
Morris, l. 2044. In the same poem *prisuner* also
gaoler; l. 2042. So again *message* means *messenger*
Man of Lawes Tale, l. 333. And again, in the
line, occurs the remarkable form *slep*, meaning
sure confirmation of the above interpretation is
edition of this work was published, the word h
ing in Lincolnshire. *Shep* for 'shepherd' is giv
of Words used in Mauley and Corringham.
covered one of my lost references. The ex
a shepherd's crook, occurs in Lydgate's 'C
Ashmole's Theatrum Chemicum, p. 223.

It will be observed, that I have, in relation

Passus *eleven*. Properly speaking, the poem has but *seven* Passus; but MSS. of the B-class, it is followed by another poem, entitled *Vita De D Do-bet, et Do-best*, and the two are taken together so as to form one poem, comprising a Prologue and twenty Passus. The name of the w work, both parts together, is *Liber de petro plowman*, as distinct from *Visio*, yet inclusive of it. For the meaning of A-class, B-class, C-class the Preface.

3. *In habite as an heremite.* The simple shepherd's dress resembled th a hermit. *Vnholy of workes.* This Dr. Whitaker paraphrases by—'not an anchorite who keeps his cell, but like one of those unholy hermits wander about the world to hear and see wonders.' Or it may simpl supposed to be inserted parenthetically, and to express the author's opi of hermits in general; an opinion which he elsewhere repeats more once.

5. *May mornynge;* readers of Chaucer will remember how fond l (like other Early English poets) of the month of May. *On a May mor* is nearly equivalent to *once upon a time*. *Malverne hulles;* the poet tions Malvern hills three times, here, at the end of this Prologue, a Pass. vii. It may be that the first sketch of the poem was composed in locality; but, at the time when it was re-cast into the shape here pri he may have been living in London. At any rate, it is certain that he at that time very familiar with London, and we may consider Londc being the *real scene* of the greater part of the poem. The importan this remark will be seen as we advance.

6. *A ferly*, a wonder. Cf. 'And I will show you *ferlies* three;' Si Scott: Ballad of Thomas the Rhymer. *Of fairy*, due to fairy contriv See Tyrwhitt's note to l. 6441 of the Cant. Tales. *Me though* seemed to me. There is a difference in form between A.S. *hit þinc* seems (G. *es dünkt*) and A.S. *þencan*, to think (G. *denken*). Several verbs bear a similar construction; thus, another reading for *þow dryest* (i. 25) is *þe drieth*, i.e. it drieth thee, thou art dry.

7. *Forwandred*, tired out by wandering. See Glossary. *Went me*, t me, went; to *wend* originally meant to *turn*. Mr. Hales suggests th is here an ethic dative, as it so commonly is in our old dramatists. I d think that it is so in this particular passage, but remain of the op that *went me* is for *turned myself*. So in Cædmon, ed Thorpe, p. 56, l Ancren Riwle, p. 52; and the phrase *wend thee* in a quotation in Halli Dict. s. v. *Disposed*. And again, *himzelue wende* in Spec. of Eng Morris and Skeat, Pt. II. p. 105, l. 226. But the clearest example is i Ayenbite of Inwyt, ed. Morris, p. 180—'ase þe wedercoc þet is ope [þe steple, þet *him went* mid eche winde.' Cf. *shope me* in l. 2; and see l

10. *Sweyued so merye*, sounded so pleasantly.

11. *Meten*, to dream; *sweuene*, a dream. Another word for a dre *metels*, or *meteles*. See the Glossary.

13. *Bihelde into the est*, looked towards the east, on high, towards the sun.

14. *Seigh*, saw. The tower on the toft is explained (Pass. i. 12) as being the abode of Truth, i. e. of God the Father; and it may remind us of Bunyan's Celestial City. Truth's abode is afterwards minutely described (Pass. v. 594).

15. The dungeon in the deep dale is explained (Pass. i. 61) as being the castle of Care, or the abode of Falsehood or Lucifer. In the Chester Plays, ed. Wright, p. 10, the Creator is made to say—

'The worlde, that is bouth voyde and vayne
I forme in the formacion,
With a *dongion of darckenes*,
Which never shall have endinge.'

17. *A faire felde*. The fair field is the world (Matt. xiii. 38). The poet's vision surveys heaven, hell, and the world. *Fonde*, found.

19. *As the worlde asketh*, as the way of the world requires. In many other places, *aske* answers to our modern *require*.

20. *Pleyed*. It should rather be *pleyeden*, or at least *pleyede*, but I have observed that *-ed* is constantly used as a *plural* ending, not only in the Laud MS., but in many others. In the Oriel MS., the ending *-eden* is found almost invariably. Cf. *lyueden* in l. 26.

21. *Settyng*, planting. *Swonken*, laboured. *Ful*, very; used like the German *viel*, though etymologically related to *voll*.

22. *That*, that which; and won that which wasteful men expend in gluttony.

24. *Contenaunce*, outward appearance. *Disgised*, decked out in strange guise. See a curious passage in Chaucer's Persone's Tale (*de superbia*) about the 'strangeness and *disgisines*' of precious clothing.

25. A few MSS. have *To* instead of *In*; the sense is the same.

26. *Ful streyte*, very strictly. Observe that *-e* is a common adverbial ending.

27. *Heueneriche*, of the kingdom of heaven. This is an instance of a neuter noun forming the genitive case in *-e*. This genitive in *-e* is not common, except in the case of *feminine* nouns.

28. *Ancres*, anchorites. The *Ancren Riwle*, i. e. the Rule of Anchoresses, is the name of a prose work written in the early part of the thirteenth century. The word *ancre* is both masculine and feminine.

29. *Kairen*, wander, go up and down. Frequently confused with *carien* in the MSS., both here and in other passages.

30. *For no*, &c., for (the sake of) any luxurious living, to please their body. Double negatives, like the *no* here following *nought*, are very common.

31. *Cheuen*, succeed.

34. *Gilles*. Most MSS. read *synneles*; but this is not so suitable for the alliteration. Langland here speaks of the guiltless or honest minstrels, who

played instruments merely to gain a livelihood; but this class of men bad name, and he proceeds to satirize the unscrupulous jesters and slan The subject of *minstrels* is very fully treated of in Ritson's Ancien mances, vol. i, in Warton's History of English Poetry, Percy's Relique See also Chambers' Book of Days, i. 430. Ritson tells us that the i ments they used were the harp, fiddle, bagpipe, pipe, tabour, cittern, l gurdy, bladder (or canister) and string, and, possibly, the Jew's-harp. minstrels of King Edward III.'s household played the trumpet, cytole, tabret, clarion, and fiddle. When men or women were conveyed t pillory, it was common to hire minstrels to accompany them, no do call people's attention to them, and to heighten their disgrace. Muc be learnt about them from Langland's poem, as he mentions them frequ and in Pass. xiii. there is a long description of a minstrel who also ga livelihood by selling cakes. Another name for them is *gleemen*. *Jan* (chatterers), *Jesters* (tale-tellers), *Japers* (jesters), *Disours* (story-te *Jougleors* or *Jugglers* (*joculatores*), all belong to the same fraternity. Pass. ii. 93, 94. See also Tyrwhitt's note on Chaucer, Cant. Tales, 1.

36. Feign fancies for themselves, and make fools of themselves, and have their wit at their will, (able) to work if they were obliged. sentence is elliptical, and incomplete: we must mentally connect wi next line by saying—'*as for such fellows*, that which Paul preaches them, I will not prove it (*or* adduce it) here; (else might I be blamev myself, since) he who speaks slander is Lucifer's servant.' The t S. Paul which Langland does *not* quote is *Qui non laborat, non ma* (2 Thess. iii. 10), which is written in the margin of the Oriel MS. quotation *Qui*, &c., is *not* from S. Paul, nor does Langland say that yet it has some resemblance to Eph. v. 4, Col. iii. 8.

40. *Yede*, went. In a long note in Warton's Hist. Eng. Poetry, p. 73 (ed. 1840), it is argued that *yede* corresponds to the A.S. *eode*, and not to *ge-eode*, which is transitive, and signifies *entered*. That is, does not *here* answer to the A.S. prefix *ge-*, but is the effect of a ph spelling, in the same way as we so often find *yale*, *yerthe*, for *ale*, *eart* very familiar instance is the A.S. pronoun *eów*, with its possessive *eówer* spelt *you*, *your*.

41. *Her*, their. The bag or wallet was the beggar's inseparable panion, and was used for receiving the broken pieces of meat and bestowed upon him as alms. They also always carried a *bourdon*, or

'That maketh beggares go with *bordon* and *bagges*.'

Song of the Husbandman; see Polit. Songs (Camd. Soc. 1839), p *Ycrammed*, crammed, the *y-* being the A.S. prefix *ge-*.

42. *Atte*, at the. It is also written *at the*, *at then*, or *atten*; and ve quently *atten ale* is written *atte nale*. So also *at the nende* for *at then Then* or *ten* is the dative of the article; hence this corruption is ge *found after a preposition*. Another similar corruption is the tone, *the*

from *that one, that other;* where the *t* is the sign of the neuter gen
that-t, i-t; compare the Latin *d* in *i-d, quo-d, illu-d.* *Ale* here mea
house, and such is the best interpretation of it in Launce's speec
Gent. of Verona, ii. 5.—'Thou hast not so much charity in thee a
the *ale* with a Christian;' for only just above Launce says again-
wilt, go with me *to the ale-house.*' See Staunton's Shakesp. vol.

43. *Hij*, they. Written for *hy*, a variation of *hi*, just as *ij* is
i or *y* in Dutch.

44. Compare

> 'And ryght as *Robertes men* · raken [*wander*] aboute,
> At feires & at ful ales · & fyllen the cuppe.'
>
> Pierce the Plowmans C

'Robartes men, or Robertsmen, were a set of lawless vagabond
their outrages when Piers Plowman was written. The statu
(an. reg. 5, c. xiv.) specifies "divers manslaughters, felonies
done by people that be called *Roberdesmen, Wastours,* an
And the statute of Richard II. (an. reg. 7, c. v.) ordains, th
King Edward concerning *Roberdesmen* and *drawlacches* sho
observed. Sir Edward Coke (Instit. iii. 197) supposes th
originally the followers of *Robin Hood* in the reign of
Blackstone's Comm. bk. iv. ch. 17.'—Warton's Hist. En
p. 95, ed. 1840. William of Nassyngton says that the
of people's doors, contrived to get into houses, and the
either by telling some lying tale or playing the bully. Se
the confession of *Robert the robber* in the same Passus. Se

45. *Eure = evre*, ever. In early MSS., *u* is frequentl
the *v*-sound, and conversely words *commencing* with *u* a
with *v*, as *vp, vnto.* These slight difficulties are easily m
no reason for suppressing them, as is commonly done b

46. *Palmers.* See note to Pass. v. l. 523.

47. *Seynt James*, or Santiago. His shrine at C
was a famous place of pilgrimage; see Southey's
Compostella. Cf. Pass. iv. 126; and Chaucer's Pr
See a good popular account of him in Chambers
(July 25). A book called The Stacyons of Rom
voyage (ed. Furnivall, 1867, for the Early Eng
illustrates this passage. Rome abounded with
thousands of years of remission from purgatory
Sea-voyage is a satire upon the inconveniences
postella. One of the questions put to Lord Cob
'Holy chirche hath determyned that it is needef
pylgrimage to holy placeys, and there specyally
of seyntes, apostlys, martires, confessourys, and
chirche of Rome. How fele ȝe thys artycle?'—F

53. See the chapter on Hermits in Cutts, Scenes and Characters o Middle Ages, pp. 93–151. Cf. Pass. vi. 147, 190.

54. Our Lady of Walsingham's shrine was much resorted to; its cele almost surpassed that of St. Thomas's shrine at Canterbury. In Blomef Norfolk (v. 839) we read that King Henry VIII. walked barefoot f Barsham to this shrine [no very great distance] and presented Our L with a necklace of great value. He also tells us that the common pe had an idea that the Milky Way pointed towards Walsingham, and called it *Walsingham-way* accordingly. It is remarkable that the M Way is, in Spain, called *the road to Santiago;* see Quart. Rev. Oct. 18 p. 464. The obvious reason for the name is that the road was as crow with pilgrims as the Milky Way with stars. The Wycliffites opposed pilgrimages, and especially that to Walsingham. Ruins of the conve with two wells called the 'wishing-wells,' are still to be seen at Walsingham, Norfolk. The monastery was founded for Augustinian Black Canons. See Chambers' Book of Days, i. 795, ii. 8, 174.

55. *Lobyes*, lubbers. *Longe*, tall. 'Ther goeth a comen prouerbe: The he which hath ones ben in an abbey, wyll euer more after be slouthefu for the whiche cause they ben called of many men *Abbey loutes* or *lubbers*;' Supplicacyon for the Beggars, by Simon Fish, ed. Furnivall (E. E. T. S.), p. 1

56. In Chaucer's Monkes Prologue, the *cope* is the mark of a *monk*; Pierce the Ploughman's Crede, it is that of a *mendicant friar*. In Chaucer Prologue, the Frere has a semi-cope. See also l. 61.

57. *And shopen hem*, and arrayed themselves as; see l. 2.

58. The four Orders of mendicant friars are severely satirized in Th Ploughman's Crede; see notes in my edition on ll. 29, 486. They were th Carmelites (white friars), Augustines (Austin friars), Jacobins or Dominicans (black friars), and Minorites (gray friars). They are easily remembered b Wycliffe's jest upon them. He takes the initial letters C, A, I, M, to for the word *Caim*, which was the usual spelling of *Cain* at that date, an declares them to be *of Cain's kin*. To be *of Cain's kin* or *of Judas' kin* (s l. 35 above), was a proverbial expression equivalent to being *children of Satan*

60. To *glose* is to comment upon. The commentaries often strayed fro and superseded the text. See Chaucer, Sompnoures Tale, l. 80. *As he good lyked*, as it pleased them well. *Lyked* is very frequently thus em ployed as an impersonal verb. *Hem* is the dative case. *Good* is properl an adjective, but is used here with an adverbial force.

62. *maistres Freres*, master-friars. The two nominatives plural are i apposition. *At lykyng*, at their liking, as they like.

64. 'Since Love has turned pedlar.' This alludes to the money receive by friars for hearing confessions. Besides this, the friars literally resemble pedlars when they carried about with them knives and pins to give away t women. See the description of the *Frere* in Chaucer's Prologue.

66. 'Except Holy Church and they [the friars] hold better together, th

est mischief on earth will be increasing very fast.' The regular friars ecular clergy were so far from 'holding together,' that they quarrelled ly as to the right of hearing confessions. See Pass. v. 143.

. See Chaucer's description of a *Pardonere*, in his Prologue; the conclu- of the Pardoner's Tale; and Massingberd's English Reformation, p. 127.

. *Assoilen*, absolve.

. *Of falsked of fastyng*, of breaking their vows of fasting. The first *of* ngs to *assoilen*.

. *Lewed*, unlearned; it exactly answers to the modern adj. *lay*. *Leued wel*, believed him entirely.

4. *He bonched*, &c.; lit. he banged them with his brevet, and bleared r eyes. We should now say, he thrust his brevet in their faces. The d is *bouched* in Mr. Wright's edition, but my collation of MSS. shews to be an error; and, indeed, no such word as *bouch* exists. To *blear 's eye* is a common phrase for to blind, delude, cajole.

'For al thy waityng, *blered is thyn ye*.'

Chaucer's Manc. Tale, l. 148.

'Wyth fantasme, and fayrye,
Thus sche *blerede hys yye*.'

Ly Beaus Disconus, l. 1432; Ritson's Met. Rom. vol. ii.

75. *Ragman;* properly a catalogue or roll of names; here applied to the arter or bull with numerous bishops' seals. But for the explanation of any of the harder words, the reader must be referred to the Glossary.

78. 'Were the bishop a truly holy man, and worth (i.e. fit to have) th his ears, his seal would not be sent (to the pardoner, for him) to ceive the people with.' The expression *yblissed*, blessed, is used for truly ghteous, as appears more clearly from Pass. vii. l. 13, which see. The ase 'worth both his ears' is a satirical expression, signifying that the rson so spoken of is one of some worth, and not like one whose ears and es are of no particular use to him.

80. 'Yet it is not against the bishop that the young fellow preaches; t (often) the parish-priest and he (agree to) divide the silver, which the or people would else get.' Sometimes, instead of quarrelling, the priest d pardoner compounded matters. Chaucer, however, in his Prologue, 704, makes the pardoner more than a match for the parson, and repre- nts him as cheating both the parish-priest and his flock too. *Not by the chop* might also mean not by the bishop's leave, but the two lines above ew that the pardoner really obtained such leave. Hence we must con- er it as slightly humorous, meaning—'But you may be sure that it is ver against the bishop (or with reference to the bishop) that he preaches.' r examples of *by* in this sense, see 1 Cor. iv. 4, and Mr. Wright's Bible ordbook.

82. *3if þei nere*, if they were not; i. e. if there were no such people; if it re not for them.

83. *Pleyned hem*, made their complaints; lit. complained themselves, being here used reflexively. For other examples of *pleyne* followed by see the Glossarial Index.

84. *Pestilence tyme*, time of pestilence; cf. note to iii. 19. There three great pestilences which were long remembered; we may even co fourth. For the dates of the two first, see note to Pass. v. l. 13; the lasted from July 2 to Sept. 29, 1369. The first was also called the pestilence, and is probably here meant. In Pass. v. 13, Langley speak *these pestilences*, obviously with reference to the *first and second* ones. Chaucer, Prol. 442.

85. *To have*, i. e. and petitioned the bishop that they might have. Chaucer, Prologue, where he says of the good parish priest,

'He sette not his benefice to huyre . . . .
And ran to *Londone*, unto seynte Poules,
To seeken him a chaunterie for soules.'

87. The whole of the passage in ll. 87–209 is peculiar to the B-text the poem, and is not found in the A-text, or earliest draught. It is of m interest and importance, and refers entirely to *London*; it was probab inserted here because London has just been mentioned.

88. *Crounyng*, tonsure. See Mrs. Jameson, Legends of Monastic Orde p. xxxii; Wyclif's Works, ed. Arnold, iii. 447.

91. 'Lie (i. e. lodge, dwell) in London during Lent, and at other times.'

92. *Tellen*, count. Formerly, the three principal courts of law, th King's Bench, the Common Pleas, and the Exchequer, had a separate juri diction. The Exchequer decided only such cases as related to the collectio of the revenue, and hence the ecclesiastics who held office in it are said her to *challenge*, i. e. to *claim* the King's debts from the various *wards* or divi sions of the city. The *wardmote* is the court, or *meeting*, held in eac ward. They also claimed for the King all *waifs* and *strays*, i. e. propert without an owner and strayed cattle. But see *streyues* in the Glossary.

'Summe beth in ofice wid the king, and gaderen tresor to hepe,
And the fraunchise of holi cherche hii laten ligge slepe.'
Political Songs (Camd. Soc. 1839), p. 325

We read also in the Complaint of the Ploughman (Polit. Poems, i. 325), th following account of the 'canons seculer:'—

'They have great prebendes and dere,
Some two or three, and some mo;
A personage to ben a playing fere,
And yet they *serve the King also*,
And let to ferme all that fare
To whom that woll most give therefore;' &c.

95. Wycliffe complains in the same strain—'But our Priests ben so busi about wordlie [*worldly*] occupation, that they seemen better Baylifs o *Reues, than* ghostlie Priests of Jesu Christ. For what man is so busie abou

chandise, and other wordly doings, as bene Preists that sho
heauenlie life to al men about them.'—Two Treatises a
l. James, p. 16. And see Wyclif's Works, ed. Arnold, ii
5. In Pecock's Repressor, ii. 324, 366, is an answer t
ught by the Wycliffites that some bishops and abbots hel
ided causes.

97. *Messe*, mass; *oures*, hours, or prayers repeated at stated
y. Cf. Pass. i. 181.

98. *Drede is*, there is a fear, it is to be feared.

99. *Consistorie*, also frequently spelt *constorie*, a church
mbly of prelates. It is here used of the Last Great Assen
hrist at the day of Judgment.

102. I. e. Peter deputed the power of the Keys to the four car
s to Prudence, Temperance, Fortitude, and Justice. The
mes are Sleight, Temperance, Strength, and Doom; see Ayenb
. 124, where we read further that—'Thise uour uirtues by
rdinals, uor thet hi byeth he*gh*est amang the uirtues, huer-c
[old] filosofes speke. Vor be thise uour uirtues the man gouerr
e thise wordle, as the apostles gouerneth holy cherche be
n Pass. xix. Conscience reproves evildoers by telling them tha
rdinal virtues they will be lost; whereupon a shameless vic
i so, many a man will be lost, and that he never knew
ich as came from the pope. The same play upon the
o in Shakesp. Hen. VIII, iii. 1. 103—

'Upon my soul, two reverend *cardinal virt*
But *cardinal sins* and hollow hearts I fea

104. *Closyng 3atis*, closing gates. This is a sort of
Latin *cardinalis*, which is derived from *cardo*, a hinge.
keys is, as it were, made for the moment into a power
105. *There*, *&c.*, where Christ reigns. This sense
carefully observed. Cf. l. 190.

107. *Atte Courte*, at the court, sc. of Rome. *Caust*

111. I *can* speak more, for I have much I could
I *cannot* speak more, out of reverence, for the power
a high and holy thing. Such seems to be Langley's m

112. Tyrwhitt supposed that this part of the poem
death of the Black Prince, when his son Richard w
more close investigation shews that the *king* is reall
the date of composition of this portion should rath
Line 113 is very significant. In many MSS., ll. 1
scored as worthy of attention.

114. *Kynde wytte* (a very common phrase in
call *common sense*, i. e. natural intelligence.

may mean that the king and his knights decided that the commons ough support *them*, or that they ought to support *themselves*. The latter is n immediately meant; cf. Chaucer, Nonne Prestes Tale, l. 9.

118. *Of kynde witte craftes*, handicrafts that could be pursued by l of common intelligence. Besides the king, knights, clergy, and comm there was a fifth class, of ploughmen, &c., mere tillers of the soil, who w looked upon as inferior to the rest. Yet the importance of agricul among the crafts was well recognised.

123. I have no doubt that the *lunatic* is *William himself*. He is l expressing his favourite loyal hope that the king may so govern as to beloved by all loyal subjects. For the use of *lunatic* there are three reas (1) it conveys a touch of satire, as though it were a mad thing to hope (2) a *lunatic* is privileged to say strange things; and (3) he expressly decl at the beginning of Pass. xv, that people considered him a *fool*, and tha *raved*. This opinion he bitterly adopts. He makes the lunatic, howe speak *clergealy*, i. e. like a scholar. The word *thing* does not ne sarily imply contempt; it merely signifies a creature, a person. 'For he was a ful dughti *thing*;' Cursor Mundi, C-text, l. 8182; Morris.

126. *Leue*, grant. No two words have been more hopelessly conf than *leue* and *lene*. See *Leue* in the Glossary. The line means—' grant thee to govern thy land, so that loyalty (i. e. thy lieges) may thee.'

128. The angel descends and begins to speak, but only in Latin, s common people ought not to be told how to justify themselves; all could not understand Latin or French had best suffer and serve. The an reproof to the king is in Leonine or riming verses, of which the first hexameter, and the first four words of it are quoted as from the mout the king himself. The remaining six are alternate hexameters and pe meters, and contain the angel's charge to the king. The verses may l been composed by William himself, and may be thus translated.

(You say) 'I am a king, I am a prince,' (but you will be) neither per hereafter.
O thou who dost administer the special laws of Christ the King,
That thou mayst do this the better, as you are just, be merciful!
Naked justice requires to be clothed by thee with mercy,
Whatever crops thou wouldst reap, such be sure to sow.
If justice is stripped bare, let it be meted to thee of naked justice;
If mercy is sown, mayest thou reap of mercy!

It may be added, that long pieces of advice to kings are common at period of English. Thus, in Gower's Confessio Amantis, lib. vii, is a l disquisition on politics. Again, there is Occleve's poem, entitled De *gimine Principum*. Both these, and many like them, are founded o *spurious treatise* ascribed to Aristotle, and entitled Secretum Secretor

wer, like Langley, addresses his advice to Richard II, and with much dom. So also Chaucer, in his Balade on Lack of Steadfastness. See arton; Hist. E. P. ii. 230; ed. 1840.

139. *Goliardeys.* 'Un goliardois, Fr.; *Goliardus*, or *Goliardensis*, Lat. is jovial sect seems to have been so called from Golias, the real or assumed me of a man of wit, towards the end of the thirteenth century, who wrote Apocalypsis Goliæ, and other pieces in burlesque Latin rimes, some of which ve been falsely attributed to Walter Map . . . In several authors of the irteenth century, quoted by Du Cange, the *Goliardi* are classed with the *ulatores et buffones.*'—Tyrwhitt; note on l. 562 of Chaucer's Cant. Tales. t it would appear that *Golias* is the sole invention of Walter Map, and at the original 'Golias' poems are really his. He named his imaginary shop Golias after the Philistine slain by David; not without some reference, rhaps, to the O. Fr. *goule*, Lat. *gula*, gluttony. Soon after, *Goliardus* eant a clerical buffoon; later still, it meant any *jougleur*, or any teller of bald stories; in which sense it is used by Chaucer. See Morley's English Writers, vol. i. p. 586. Langley's *Goliardeys* is a glutton of words, one ll of long pieces which he could recite; cf. the Latin phrase *helluo librorum.* He is here made to quote, in an altered form, two lines which are also found s under:—

'O rex, si rex es, rege te, vel eris sine re, rex;
Nomen habes sine re, nisi te recteque regas, rex.'
Political Poems, ed. Wright, i. 278.

Compare also—

'Legem quoque dicimus regis dignitatem
Regere; nam credimus esse legem lucem,
Sine qua concludimus deviare ducem.'
Political Songs (Camd. Soc.), p. 115.

Also—

'Non a regnando rex est, sed iure regendo.'
Political Poems, i. 57.

143. The commons are not supposed to have understood the angel's dvice given in Latin, but they just knew as much as was good for them to know; they could say—

'Precepta regis sunt nobis vincula legis.'

146. This well-known fable, of the rats and mice trying to hang a bell ound the cat's neck, is nowhere so well told as here. Mr. Wright says—The fable is found in the old collection, in French verse of the fourteenth entury, entitled Ysopet; and M. Robert has also printed a Latin metrical ersion of the story from a MS. of the same century. La Fontaine has iven it among his fables.' It is a well-known story in Scottish history, that his fable was narrated by Lord Gray to the conspirators against the favourites of King James III, when Archibald, Earl of Angus, exclaimed, 'I am e who will bell the cat;' from which circumstance he obtained the name of

Archibald Bell-the-Cat; see Marmion, note 2 Y. In the present insta the rats are the burgesses and more influential men among the comm the mice, those of less importance. The cat can be no other than Joh Gaunt, Duke of Lancaster, concerning whom rumours were spread that aspired to the royal dignity; this greatly offended the people, who were of Richard for the sake of his father, their beloved Black Prince. ' speech made by the Duke, Oct. 13, 1377, indignantly repelling all s accusations, is entered on the Parliamentary Rolls, and may be rea Lingard's History of England, 8vo., 1825; vol. iv. p. 224. Still n clearly is this shewn by the curious resolution adopted by the insurgents u Wat Tyler, who 'swore to admit of no king of the name of *John*,' in o to express their detestation of the Duke. See Lingard's History of Engl vol. iv. p. 240. But the indignation against him does not seem to h lasted long; see Milman, Latin Christianity, vi. 113.

152. *Doute* in Old English almost always means *fear*, as here. *Loke*, l about us; cf. l. 172.

153. 'And if we grumble about his play,' &c.

155. *Vs lotheth*, it loathes us, i. e. we loathe; cf. l. 174. *Or*, ere.

157. *Aloft*, on high, above his reach.

158. *Renable*, contracted from *resonable*. Thus, in Myrc's Duties Parish Priest (ed. Peacock, 1868), the Cotton MS. has '*renabulle* to where the Douce MS. has 'resonable.' But it was often regarded as if for from the verb *renne*, to run; hence it is still used in Norfolk in the f *runnable*; i. e. glib, loquacious. In the following it has, apparently, the c meaning:

> 'Hir maners might no man amend;
> *Of tong* she was *trew and renable*,
> And of hir semblant soft and stabile.'

Ywaine and Gawaine, l. 208; in Ritson's Met. Rom. vol. i. p. So also *renably* for *reasonably* in Chaucer, C. T. 7091. The C-text *resonable*.

159. 'For a sovereign remedy for himself;' i. e. as far as he was h self concerned. Cf. *for me*, l. 201.

161. *Bighes*, necklaces. *Colers of crafty werk*, collars of skilful w manship; alluding to the gold or metal chains, such as are still worn sheriffs, &c.

164. And at other times they are elsewhere, viz. away from Lon living in retirement.

180. 'And thought themselves not daring enough,' &c.

181. *Leten*, considered, esteemed; cf. Pass. iv. l. 160.

185. *Sholde*, would; as in l. 79 above.

185. *To lat the catte worthe*, to let the cat be, to let it alone. *Wo* is the A. S. *weorðan*, to be. When Alexander tamed Bucephalus, we *that*

'Soone hee leapes on-loft · and *lēte hym worthe*
To fare as hym lyst faine · in feelde or in towne.'
William of Palerne, &c.; ed. Skeat, 1867; p. 216.

). *Is seuene ȝere ypassed*, i. e. seven years have past, seven years ago.
). The expressive word *elyng*, *elenge*, or *ellinge*, still common in Kent, les the meanings *sad* and *solitary*. Henry VIII, in a letter to Anne n, speaks of 'his *ellengness* since her departure;' Hearne's edition of bury, p. 366. The word is used both by Chaucer and Occleve.
1. 'Væ tibi, terra, cujus rex puer est, et cujus principes mane come-;' Ecclesiastes x. 16. In MS. Digby 53 is a note to this effect—
ır þe child is kinge and þe cuerl [*churl*] is alderman, and þe wale *nger*] biscop, wa þene lede [*wo to the people*]; unde versus,
'Ve populo cujus puer est rex, censor agrestis,
Exterus antistes; hii mala multa movent.'
imilar saying is attributed to Beda; O. Eng. Miscellany, ed. Morris, 34. When Robert Crowley reprinted *Piers Plowman*, in the time of *ard VI*, he added, for obvious reasons, this sidenote: 'Omnium doc-norum suffragio, dicuntur hec de lassiuis, fatuis, aut ineptis principibus, de etate tenellis. Quasi dicat, ubi rex puerilis est.' In this and other ations, I follow the peculiar spellings of the originals. The use of *e* e in Latin words is very common.
2. The wise mouse here suggests that the rats want keeping in order iselves, and that it is a pity that the true cat (i. e. the king, in this nce) is only a kitten. Also the cat may sometimes be expected to go catching rabbits, and meanwhile he will let the rats and mice alone. ter a little loss than a long sorrow; (for there would, if the duke died, :onfusion amongst us all, though we be rid of a tyrant.' Langley uses *nase* to mean *confusion*, *bewilderment*; l. 196 is explanatory of the ȝ sorrow' mentioned above. *Mysse* = lose, be without.
7. 'We mice, the lower order of commons, would eat up many men's , and ye rats, the burgesses, would tear men's clothes, &c.' These lines lmost prophetical. The rising of the peasantry under Wat Tyler took but a short time afterwards, in June, 1381.
9. 'Were it not for that cat belonging to that court.'
1. *For me*, for myself; cf. note to l. 159. *After*, afterwards.
2. Observe how *the cat* (John of Gaunt) is here distinguished from *the* (Richard II).
3. *Ne carpyng of*, nor shall there be any more talking about. Supply *be* from the line above. *Costed me neure*, would never have cost *me* ıing; for I would not have subscribed to it.
4. And, even if I *had* subscribed, I would not own it, but would submit him do as he likes; both he and the kitten may catch what they can.
9. *Deuine ȝe*, guess ye the meaning; I dare not.
). The *rest of the Prologue* is found in Text A, as well as in the later

ones. The law-sergeants are here spoken of. 'Lawyers were o priests and of course wore the tonsure; but when the clergy were fc to intermeddle with secular affairs, the lay lawyers continued the of shaving the head, and wore the coif for distinction's sake. It wa made of linen, and afterwards of *white silk;*' British Costume, p. 1 was a sort of skullcap; Strutt, Manners and Customs, iii. 76. Th silk hoods are again alluded to in Pass. iii. l. 293.

212. *Pleteden*, pleaded. This verb is derived from the O. Fr. *plei* which is corrupted from the Lat. *placitum*, an opinion. Hence *pl please* are from the same root. By the statute of 36 Edw. III, (A.D. 1362), it was enacted that pleadings should henceforward ducted in English, but recorded in Latin. They were not *reco* English till the fourth year of George II. The *penny* was an im coin in the time of Edward III; but it should be observed that *an* such as a florin, could be sometimes called a penny, in which case *penny* would mean the half-florin, and a *farthing* (*fourth-ing*) the fou of the florin. See note to Pass. ii. 143. There is a satirical poem i of 'Sir Peny,' who was much sought after by all men, including lawy

'Sir Peny mai ful mekil availe
To tham that has nede of cownsail,
Als sene is in assise.'

Hazlitt; Early Popular Poetry, i. 1(

213. *Vnlese*, unloosed, unclosed. *Lose* was once a *strong* verb.

214. 'Thou mightest better measure the mist on Malvern hills t a *mum* out of their mouth, unless money should be exhibited.' A anything approaching to a word, a *mumble*. The whole of this pa imitated by Lydgate;

'Unto the common place [*pleas*] I yode thoo,
Where sat one with a *sylken hoode;*
I dyd hym reverence, for I ought to do so,
And told my case as well as I coode,
How my goods were defrauded me by falshood.
I gat not a mum of his mouth for my meed,
And for *lack of mony*, I myght not spede.'

Lydgate's London Lyckpeny; Specimens of English, 1394–1597, ed. Ske

216. *An*, and. Both spellings are common.

218. *Brewesteres*, female brewers. 'The trade of brewing was c almost wholly to females, and was reckoned among the callings repute.'—Note to Liber Albus, ed. H. T. Riley; p. 307. At p. 312 same we read, 'If any *brewer* or *brewster*,' &c. Cf. Pass. v. 306.

219. *Wollewebsteres*, female weavers of linen. But the dist between *webbe*, a male weaver, and *webstere*, a female weaver, is not made. Thus, in Pass. v. 215 we find—

'My wyf was a *webbe* · and wollen cloth made.'

'Of labourers of every kind there leapt forth some.' For *alkin* we mes find *alle kyn, alle kynne, alles kinnes,* and even the odd-looking *ılle skinnes.* The full form is *alles kynnes,* of every kind. It is in nitive case. The word *labourers* in the Statutes of Edward III is ehensive, including masons, bricklayers, tilers, carpenters, ditchers, ;, &c.; Liber Albus, pp. 288, 635.

. *Dieu vous saue, dame Emme!* God save you, dame Emma! Evi- the refrain of some low popular song. In another place (B. xiii. Langley speaks of 'dame Emme of Shoreditch,' which was a low y.

'. 'Good pigs and geese! let's go and dine!' It was the practice thus t for custom, standing outside the shop-door. In the same way the ers kept crying out, 'White wine! Red wine!' &c. Here again ıte copies from Langley:—

'*Cokes,* to me they toke good entent,
Called me nere, for to dyne;
And profered me good brede, ale, and wyne . . .
Then I hied me into Est Chepe;
One cries *ribes of befe, and many a pie;*
Pewtar potts they clatteryd on a heape;
Ther was harpe, pipe, and sawtry,' &c.
London Lyckpeny; MS. Harl. 542.

ıbove text differs somewhat from the other copy in MS. Harl. 367, d in Specimens of English, 1394–1579, ed. Skeat, pp. 25, 26.

'. White and red wines, chiefly imported from France, were common; ıaucer's Pardoner's Tale. Though *Osey* is said to come from Portugal first volume of Hackluyt's Voyages, p. 188, yet the name is certainly uption of *Alsace.* Thus *Ausoy* is written for Alsace frequently in the nce of Partenay, and Roquefort explains the O. Fr. *Aussay* to mean *a.* It seems to have been a sweet, straw-coloured wine. The wines ıcony, of the Rhine, and of Rochelle, need no explanation. *The roste ve,* to digest the roast meat. This is well illustrated by the following oted passage:—

'Ye shall have rumney and malmesyne,
Both ypocrasse, and vernage wyne,
Mount rose and wyne of Greke,
Both algrade, and respice eke,
Antioche, and bastarde,
Pyment also, and garnarde,
Wyne of Greke, and muscadell,
Both clarè, pyment, and *Rochell;*
The reed your stomach to *defye,*
And pottes of *Osey* set you by.'
Squyr of lowe degre; Ritson's Met. Rom. iii. 276.

NOTES TO PASSUS I.

Passus, a portion or 'fytte' of a poem. In an entertainment giv Queen Elizabeth at Kenilworth, a minstrel was to have sung a song After singing a portion, he was to have made 'a pauz and a curtez *primus passus*,' i. e. to signify that the first part was over. See Ri Met. Rom. vol. i. p. ccxxii. Compare—

'Thus passed is the *first pas* · of this pris tale.'
William of Palerne, l. 161

1. *Bymeneth*, signifies.

3. *A loueli ladi of lere*, i.e. *A ladi, loueli of lere*, A lady, lov countenance.

5. *Sone;* some copies read *Wille*, the poet's name. *Slepestow*, sl thou; *sestow*, seest thou. The suffix *-tu* for *þu*, thou, is found in after the letter *t*, as in *scealtu = scealt þu*, shalt thou. So here, *slepes slepest-tow = slepest thou.*

6. *Mase*, confused medley of people. Cf. note to iii. 159.

8. *Haue thei worschip*, if they have honour. *Wilne*, desire; differen from *wille*, intend, and *wyssche*, wish.

9. *Holde thei no tale*, they keep no account, they regard not.

11. *What is this to mene*, what is the meaning of this; or, how to be explained? *To mene* takes the place of A.S. *gerund*, where preposition governing the dative case, and *mene* is for *mǽnanne*, a formed from the infinitive *mǽnan*, to mean. Thus *to mǽnanne* is, lit *for a meaning.*

12. *Vp*, upon. The tower is that mentioned in the Prologue, *Truth* is here synonymous with the *Father of Faith*, i. e. God the Fath Creator.

15. *Fyue wittis*, five senses, viz. of hearing, sight, *speech*, smelling, f according to the enumeration in Grosteste's Castle of Love. But for we commonly have *tasting*. In Pass. xiv. 53, is the passage—

'Bi so that thow be sobre · of syȝte and of tonge,
In etynge and in handlynge · and in alle thi *fyue wittis*.'

Compare Tennyson's Song of the Owl:—

'Alone and warming his *five wits*,
The white owl in the belfry sits.'

17. *Hyghte*, commanded. *To help yow of*, to provide you with.

20. *In comune three thinges*, three things in common; these are clot meat, and drink. 'The chief thing for life is water, and bread, and clot and an house to cover shame.' Ecclus. xxix. 21; cf. xxxix. 26. Hen Spenser, F. Q. i. x. 37–39, the first three of the seven beadmen s lodging, meat, drink, and clothing.

23. *From chele*, &c., to keep thee from a chill.

24. ***For myseise***, as a remedy against disease or discomfort. This curious use of *for* is worth notice. It is sufficiently common; cf. vi. 62.

26. ***That thow worth***, so that thou become the worse for it.

35. 'Moderation is a remedy, though thou yearn for much.' The same line reappears in Richard the Redeles, ii. 139, a poem which I attribute to Ingley:—

'But mesure is a meri mene, þou3 men moche yerne.'

Cf. Deposition of Rich. II. (Camd. Soc.), p. 12. 'Mesure is a mery mene' is quoted as a proverb by Skelton and Heywood. Another form of it is *Measure is treasure;* Dyce's Skelton, ii. 238, 241.

36, 37. This means—Not all which the body desires is good for the soul, nor is all that is dear to the soul a source of life to the body.

38. 'Believe not thy body, for a liar—this wretched world—teaches it, and would betray thee.'

41. 'Both this (the fiend) and that (thy flesh) pursue thy soul, and suggest things to thy heart.'

42. ***Ywar***, wary. This is an instance of the prefix *y-*, the A.S. *ge-*, being prefixed to an adjective. It is the A.S. *gewær*, wary, cautious, from which our *aware* seems to have been corrupted, though its form would correspond better to the A.S. *on wáre*, in caution, on guard. *I wisse*, I teach, is to be distinguished from the adverb *I-wis*, certainly, with which it is only too often confounded; and both again are different from *I wot*, I know, and *I wiste*, I knew, which are from the verb *to wit*.

46. 'Go to the gospel, (and see there) that which God said himself.'

49. 'And God (i.e. Jesus) enquired of them — of whom spake the superscription.'

50. ***Ilyke***, like; see note to l. 42. The word *was* is understood before *lyke*, but is not in the MSS. of the B-text. But it is found in those of the C-text.

52. 'Et ait illis Jesus: Cujus est imago hæc, et superscriptio? Dicunt ei, Cæsaris. Tunc ait illis: Reddite ergo quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.' Matt. xxii. 20, 21 (Vulgate).

55. ***Kynde witte***, common sense; cf. Prol. 114.

56. 'And Common Sense should be preserver of your treasure, and should bestow it on you in your need.'

57. ***Housbonderye***, economy; as in Shakespeare, Macbeth, ii. 1. 5, 'There's *husbandry* in heaven,' because no stars were out. The line signifies that economy and they (viz. reason and wit) hold well together.' ***Hij***, put for *hy*, they. ***Holden togideres;*** see note to Prol., l. 66.

58. ***For hym***, for the sake of Him who made her.

59. The dungeon is that spoken of in Prol., l. 15.

62. ***To body***, so as to possess a body. Cf. l. 82, where *wroughte me to man* means *wrought me so that I became a man*.

64. *And founded it*, and *he* founded it. Here *it* refers to *falsehood*, not to the *castle of care*; for, with our author, to *found* is to *originate*.

66. *Caym*, Cain. See note to Prol., l. 58.

67. *Iuwen*, of Jews. The gen. pl. ending is *-en* or *-ene*; see l. 105.

68. The idea that Judas hanged himself upon an *elder* occurs in Shakespeare, Love's Labour's Lost, v. 2; and in Ben Jonson—'He shall be your *Judas*, and you shall be his *elder-tree* to hang on;' Every Man out of Hum. iv. 4. See Nares. On the other hand, we read that 'the *Arbor Judæ* is thought to be that whereon Judas hanged himself, and not upon the *elder-tree*, as it is vulgarly said;' Gerrard's Herbal, ed. Johnson, p. 1428; quoted by Brand, Pop. Ant. iii. 283. Mr. Wright points out a passage in Sir John Maundeville, who says that the very elder-tree was still in existence when he visited Jerusalem; see p. 93 of Halliwell's edition.

69. *Letter*, stopper, hinderer, destroyer. *Lyeth hem*, lieth to them.

70. *That*, Those who.

73. *Yeode*, or *yede*, went. See note to Prol., l. 40.

74. *Wissed*, taught. See note to l. 42.

76. *I vnderfonge þe*, I received thee, viz. at baptism.

77. *Borwes*, sureties, viz. the sponsors in baptism.

82. *Wroughte me to man*, shaped me so that I became a man. There are other instances of this phrase. Cf. l. 62.

83. *Teche me to*, direct me to. *Teach* is here used in its original sense, to indicate, point out by a *token* or sign. *This ilke*, this same, this very thing. The word *tresore* alludes to l. 45; the dreamer now alters his question.

84. 'Tell me, thou who art considered holy, how may I save my soul?'

86. *I do it on deus caritas*, I appeal to the text *God is love* (1 John iv. 8) as my authority. Cf. Pass. iii. 187.

88. *None other*, nothing else but the truth. The Vernon MS. has *not elles*.

90. *Bi the gospel*, by what the gospel says, according to the gospel. In the next line we are referred to St. Luke, that is, to the parable of the unjust steward, where those to whom are to be committed the 'true riches' are taught to be faithful in that which is least; Luke xvi. 10–13. See also Luke viii. 21.

93. Christians and heathens alike claim to learn the truth.

96. *Transgressores* is marked in the MSS. as a Latin word. Latin words are strongly underlined, frequently with a *red* stroke.

98. *Appendeth for*, pertains to. Another reading is *apendeth to*.

99. *A Fryday*, one single Friday. *A Friday* generally means *on Friday*, but not here. Another reading is *o*, i. e. one. Cf. 'all of *a* size.'

100. *Him and hir*, i. e. every man and woman; as in Ch. Man of Lawes *Tale*, 460 (Cant. Tales, 4880).

102. *David*, &c. This may refer to 1 Sam. xxii. 2, to 1 Chron. xi. 1–3, or, still more probably, to 1 Chron. xii. 17, 18. When King Horn was dubbed a knight, as told in the romance of that name, he was girt with a sword, his spurs were fastened on him, and he was set upon a white steed. A few lines lower, at l. 105, we find Christ described as knighting the angels.

104. An *apostata* was one who quitted his order *after* he had completed the year of his noviciate. This is very clearly shewn by the following statement of a novice,—

'Out of the ordre thof I be gone,
Apostata ne am I none,
Of *twelve* monethes me wanted *one*,
And odde days nyen or ten.'

Monumenta Franciscana, p. 606.

The writer of this was one who had been a novice in the order of St. Francis, but left it to become a Wycliffite. See my preface to Pierce the Ploughman's Crede, p. xiii.

105. *Kyngene kynge*, king of kings. The genitive plural in *-ene* is from the A.S. ending *-ena*, as in *Witena gemót*, meeting of wits (wise men). Wycliffe says, in speaking of true religion, that—'Jesu Christ and his Apostles bene chiefe *knights* thereof, and after them Holy Martirs and Confessours'; Two Treatises against Friers, ed. James, p. 19. So too Chaucer, C. T., Group G, 383 (Second Nonnes Tale).

Ten; so in all the MSS., otherwise we should have expected *nine;* for the angels were generally distributed into three hierarchies of three orders each: first, seraphim, cherubim, and thrones; second, dominions, virtues, and powers; third, principalities, archangels, and angels. Langley here enumerates the seraphim and cherubim, *seven such orders more*, and *one other*. But the *one other* is the order over which Lucifer presided, as implied by l. 111. This makes up the *ten* orders, as having been the *original* number. And that this is the true explanation is rendered certain by a passage in Early English Homilies, ed. Morris, 1868, p. 219, where the preacher enumerates the nine orders, and adds that the *tenth* order revolted and became evil; that the elder of the tenth order was called '*leoht berinde*,' i. e. light-bearing or Lucifer, who was beautifully formed, but who grew moody and said that he would sit in the *north part* of heaven, and be equal to the Almighty. For this sin he was driven out of heaven with his host. It must be added, that this *tenth* order was *above*, not *below*, the other nine; for the Franciscan Friars used to call themselves the Seraphic Order, having installed their founder, St. Francis, '*above* the Seraphim, *upon the throne from which Lucifer fell.*' See Southey's Book of the Church, ed. 1848, p. 182. Speaking of the Chester Mystery of the Fall of Lucifer, Dean Milman says,—'This drama, performed by the guilds in a provincial city in England, solves the *insoluble problem* of the origin of evil through the intense pride of

Lucifer. God himself is present on the scene; *the nine Orders* remonstrate against the overweening haughtiness of Lucifer, who, with the devils, is cast down into the dark dungeon prepared for them.' Hist. of Lat. Christ. vi. 409. See also the Ormulum, i. 34; Chambers' Book of Days, i. 635; Mr. Kitchin's note on Spenser's Faerie Queene, i. 12. 39; Warton's Hist. Eng. Poetry, ed. Hazlitt, iii. 233, note 4, &c. Allusions to this fall of Lucifer are very common; see the beginning of Chaucer's Monkes Tale; Wycliffe's Two Treatises, p. 35; Ayenbite of Inwyt, ed. Morris, 1868, p. 182; Genesis and Exodus, ed. Morris, 1865, p. 3; Cædmon, ed. Thorpe, p. 18, &c. See a long note by myself in Notes and Queries, 3rd S. xii. 110; and cf. note to l. 118.

107. *The muryer*, the more pleasant it seemed to them.

118. *Ponam pedem*, &c. An inexact quotation from Isaiah xiv. 13, 14: 'In cœlum conscendam, super astra Dei exaltabo solium meum, sedebo in monte testamenti, in lateribus aquilonis. Ascendam super altitudinem nubium; similis ero Altissimo.' It is curious that wherever the fall of Lucifer is mentioned, as in most of the places cited in the note above, there is mention also of Lucifer's sitting in the *north*. We find it even in Milton, P. L. v. 755–760:

> 'At length into the limits of the *north*
> They came; and Satan to his royal *seat*,
> . . . . . .
> The palace of great *Lucifer*,' &c.

So in Skelton's Colin Clout:

> 'Some say ye sit in trones [thrones]
> Like princes *aquilonis*.'

So in the Anglo-Saxon Version of the Hexameron of St. Basil, ed. Norman, 1849, p. 16, which agrees closely with Isaiah. In Chaucer's Freres Tale, 115, the fiend lives 'in the north contre.' In Text C of Piers Plowman, Langley inquires *why* Lucifer chose the *north* side, but fears he shall offend *Northern men* if he says much about it. Yet he hints that the north is the place for cold and discomfort, and suitable enough for the fallen angel. In the Icelandic Gylfaginning we find—'niðr ok norðr liggr Helvegr,' i.e. 'downwards and *northwards* lieth the way to Hell.'

119. *Nyne dayes*. So Milton—'Nine days they fell'; P. L. vi. 871.

123. Mr. Wright says—'In the Master of Oxford's Catechism, written early in the fifteenth century, and printed in Reliquiæ Antiquæ, vol. i. p. 231, we have the following question and answer—*C.* Where be the anjelles that God put out of heven, and bycam devilles? *M.* Som into hell, and som reyned in the skye, and som in the erth, and som in waters and in wodys.' This was an easy way of accounting for all classes of fairies, some of whom were supposed to be not malignant; for the fallen spirits were supposed to not *all equally* wicked. The Rosicrucians, in like manner, placed the

ɔhs in the air, the gnomes in the earth, the salamanders in the fire, the nphs in the water; and as Pope says, in his Introduction to the Rape of Lock—'The gnomes, or demons of earth, delight in mischief; but : sylphs, whose habitation is the air, are the best-conditioned creatures ɜginable.'

125. *Pult out*, put out, put forth, exhibited.

132. The texts are, *Reddite Cæsari*, l. 52, and *Deus caritas*, l. 86. This e is repeated at l. 204. *Bi siȝte*, according to the evidence.

134. *Lereth it this lewde men*, Teach it to these unlearned men. To *lere* to teach, *lerne* to learn. *Lerne* sometimes also means *to teach*, as in prov. ıglish, but *lere* is never (I think) to *learn* in our author, as it is in Chaucer. ŀis and *thise* are both used as plurals of *this*.

136. *Kynde knowing*, natural understanding.

137. *Craft*, power, potentiality. *Comseth*, commenceth, originates.

139. I have not yet traced the original of this Latin rimed (or Leonine) ɜameter; it recurs at v. 448.

140. Here the '*kynde knowyng*' is identified with conscience. *Kenneth*, ıkes known, makes manifest.

146. *Triacle*. '*Theriaca*, from which *treacle* is a corruption, is the name a nostrum, invented by Andromachus, who was physician to Nero'; con's Advancement of Learning, ed. Wright; note at p. 296. A full ɔunt of the word is given by Professor Morley, in his Library of Eng. erature, part i. p. 21.

147. *That spice*, that species, that kind of remedy for sin. It refers to e, which is the theme of the succeeding context.

149. *Lered it Moises*, taught it Moses; viz. in Deut. vi. 5, x. 12, &c.

150. *Plante*, plant. MSS. of the A-type have *plaunte*, *plante*, *plonte*, &c., ich can only mean *plant*. *Plente* (which is another reading) would mean ɜty, fulness. See the Critical Note.

151. *It*, sc. love; here used of the love of Christ, which heaven could not tain, till it had 'eaten its fill of the earth,' i. e. participated in the human ure by Incarnation. When it had taken flesh and blood, it became light ı linden-leaf, and piercing as a needle.

154. 'As light as leaf on linden' was an old proverb. It occurs in ıucer's Clerkes Tale, Group E, 1211. The leaves of the tree are easily red by the wind.

160. *He*, i.e. love. *The merciment taxeth*, assesses (or imposes) the fine. vi. 40, where *amercy* = fine, and *taxoure* = assessor. *Fines* were of fixed ɔunt; but *amerciaments* were arbitrarily imposed.

161. *To knowe it kyndely*, to understand it by natural reason; cf. ll. 136,). In Pass. ix, near the beginning, there is a description of the castle of ·o (man's body), which is guarded by the constable *Inwit* (conscience); l it is said of Inwit and the five senses that—

'In the herte *is hir home* · and hir moste reste;' l. 55.

164. *That falleth*, &c. That belongs to the Father, i. e. it is God the Father who implanted Conscience in man's heart.

167. *He*, sc. God the Son.

170. *One*, alone; dat. case of *on*, one, A. S. *án*.

173. Compare—

'Cogitate, diuites, qui uel quales estis,
Quod in hoc iudicio facere potestis,' &c.
Poems of Walter Map, ed. Wright, p. 53.

176. *Eadem*. &c. Matthew vii. 2; Luke vi. 38. *Remecietur* is no misprint. Some Latin words are not always spelt alike in old MSS. Thus *scintilla* is frequently spelt *sintilla*, as in Pass. v. 291, and *commodat* is spelt *comodat*, as in Pass. v. 246.

177. *A childe*, &c. This probably means a babe who is being baptized, baptism being sometimes accompanied by tears on the part of the infant.

179. *Lene the poure*, lend to the poor. *Poure* is for *povre*, more frequently spelt *pouere*, i. e. *povere*.

182. *Malkyn* was a proverbial name for an unchaste slattern. It occurs in Chaucer's Man of Lawes Prologue, l. 30.

185. For *dore-tre* some MSS. have *dore-nayl*. Note that *tre* is expressly used here, as elsewhere in Old English, in the sense of wood that is cut down and dead. So too in the modern *axle-tree*; so that *dore-tre* means a door-post. *As dead as a door-nail* is still a common proverb, but it is older even than Langley's poem, as it occurs twice in the alliterative romance of William of Palerne, written about A.D. 1350. The Vulgate edition of the Bible has—'Sicut enim corpus sine spiritu mortuum est, ita et fides sine operibus mortua est.' S. Jacob. ii. 26.

186. *Worth*, shall be. The present is often used for the future in Middle English, as in Anglo-Saxon. We even find in our Bibles, 'we also *go* with thee,' John xxi. 3. This line is repeated below, l. 192.

187. Dan Michel, in his Ayenbite of Inwyt (ed. Morris, p. 233), says that virginity without love is as a lamp without oil, and refers to the parable of the foolish virgins. No doubt Langley also was thinking of that parable.

191. *Chewen here charite*, &c. They chew up their charity; i. e. they eat up what they should give away, and then cry out for more. This striking expression, *chewen charite*, was copied from Langley by his imitator, the author of the Ploughman's Crede; see the *Crede*, ed. Skeat, l. 663.

194. *Thei ben*, i. e. and yet they are.

197. *And lernyng*, &c.; and an instruction to unlearned men, to distribute (alms) all the later, i. e. to put off giving away. For the sense of *dele*, see l. 199.

199. *Date et dabitur vobis* (S. Luke vi. 38) is the commencement of the verse already partially quoted above; see l. 176.

203. *Graith gate*, direct way. The expression occurs in the History of *Wallace*, v. 135,

'For thair sloith-hund the *graith gate* till him yeid;'
i.e. their sleuth-hound went straight towards him. Cf. Pass. iv. 42.

204. Repeated from above; see ll. 132, 133.

207. *Lenge the with*, linger with thee. *Loke the*, guard thee; i.e. may our Lord guard thee!

PASSUS II.

5, 6. 'See where he [Falsehood] stands; and not he only, but Favel [Flattery] also, and their many companions.' Occleve, in his De Regimine Principum, ed. Wright, pp. 106, 111, describes *favelle* or flattery, and says 'In wrong preisyng is all his craft and arte.' Cf. Wiat's 2nd Satire, l. 67, in Specimens of English, ed. Skeat.

8. *A womman.* Here Langley carefully describes the Lady Meed, who represents both Reward in general, and Bribery in particular; the various senses of *Meed* are explained in iii. 230–256. Female dress at this date was very extravagant, and we may compare with the text the following remarks in Lingard's History. 'Her head was encircled with a turban or covered with a species of mitre of enormous height, from the summit of which ribbons floated in the air like the streamers from the head of a mast. Her tunic was half of one colour, and half of another: a zone deeply embroidered, and richly ornamented with gold, confined her waist, and from it were suspended in front two daggers in their respective pouches;' vol. iv. p. 91. This part of Piers Plowman appears in the early text of 1362, otherwise Langley's description of Meed would have served admirably for Alice Perrers, who obtained a grant of Queen Philippa's jewels, and 'employed her influence to impede the due administration of justice in favour of those who had purchased her protection;' and against whom the following ordinance was made in 1376: 'Whereas complaint has been brought before the king, that some women have pursued causes and actions in the king's courts by way of maintenance, and for *hire and reward*, which thing displeases the king, the king forbids that any woman do it hereafter; and in particular Alice Perrers,' &c. See Lingard, iv. 142. Indeed it is very likely that Langley perceived this likeness in revising his poem, for the description of Meed's clothing is amplified in the B-text, and he *adds* the *very* significant line,

'I had wondre *what she was* · and *whas wyf she were.*'

How Alice treated King Edward in his last illness is well known. Whitaker suggests that the Lady Meed is the original of Spenser's *Lady Munera;* see Spenser, F. Q. bk. v. c. ii. st. 9.

9. *Pelure*, fur. The laws about the kinds of furs to be worn by different ranks were very minute. Furred hoods, in particular, were much in fashion.

14. *Enuenymes to destroye.* It was a common belief that precious stones could cure diseases, and that they were as antidotes against poisons. Thus Richard Preston, citizen and grocer, gave to the shrine of St. Erkenwald

his *best sapphire stone*, for *curing of infirmities of the eyes*,' &c.; note in Milman's Lat. Christ. vi. 375; where Milman quotes from Dugdale, p. 21. So also, in the Ancren Riwle, pp. 134–136, ed. Morton, Christ is likened to the *agate* which the poison of sin cannot approach.

15. *Engreyned*, i. e. dyed of a fast colour. See the note in Smith's Student's Manual of English Literature, by P. Marsh, p. 55. Add to the illustrations there given the following:—" In crammasyn cled and *granyt violat*;' Gawin Douglas, in Specimens of English, ed. Skeat, p. 127.

19. *What*, who. But it implies something more, viz. what sort of a person. So in Layamon, l. 13844, 'Ich the wullen cuðen *what* cnihtes we beoð,' i. e. 'I will inform thee what knights (what sort of knights) we are.' This is spoken by Hengist, who then proceeds to describe himself and his companions fully.

20. *Mede*, i. e. Meed, or Reward; but here used in a bad sense, as the personification of Bribery. In the twelfth year of Henry III a common seal was granted to the city of London, and it was ordered that any one who shewed reasonable cause should be permitted to use it, 'and that no *mede* schulde be take no [*nor*] payed of eny man in no manner wyse for the said seall;' Chron. of London, p. 13. It is just in this sense that Langley uses it.

21. *Lewte*, Loyalty. Langley arrays Love, Loyalty, Soothness, Reason Conscience, Wisdom, and Wit on the one side, and Meed (daughter of False) Wrong, Favel or Flattery, Simony, Civil, Liar, and Guile upon the other. Wisdom and Wit waver in their allegiance, but are won back again. Lines 27–38 are not in the A-text.

27. *As kynde axeth*, as nature requires or provides. For *bona* some MSS. have *bonus*, for the sake of euphony, much as in French we have *mon* for *ma* before nouns beginning with a vowel.

30. *O god*, one God. Wright's text has *So*, but it is a misprint for *Oo*.

31. *To marye with myself;* we should now arrange the words *to marry myself with*. *With* in Middle English is always near its verb, a puzzling arrangement to a learner. So in the *Crede*, 'to coueren with our bones,' l. 116. So, in l. 116 below, *to wratthe with treuthe* means 'to anger Truth with.' Mercy is here the dowry which Holy Church brings to the man who espouses her.

38. See Ps. xv. 1 (called xiv. in the Vulgate).

39. *Mansed*, cursed. The word *maused* in Mr. Wright's text is a misprint, as he explains in a note on p. 537, and in his Glossary.

43. *Bruydale*, bride-ale or bridal. An *ale* means a feast merely. There were leet-ales, scot-ales, church-ales, clerk-ales, bid-ales, and bride-ales. The *bride-ales* were so called because the bride brewed some ale for her wedding-day, which her friends purchased at a high price, by way of assisting her and amusing themselves at the same time. This led to abuses, and we find in the court-roll of Hales Owen, in the 15th year of Elizabeth, an order 'that *persons* brewing wedding-ale to sell, should not brew above 12 strike of malt *at most*.' See Brand's Popular Antiquities, ed. Ellis, ii. 144.

47. ***Lat hem worth***, &c.; let them be, till Loyalty be a justice. Cf. note to Prologue, l. 187.

49. ***I bikenne the criste***, I commend thee to Christ; ***criste*** is the dative case of ***crist***.

50. ***For***, on account of; 'on account of greediness of reward.'

59. ***Brokoures***. In the reign of Edward I. a law was passed that 'no one shall be *broker*, but those who are admitted and sworn before the Mayor.' Liber Albus, ed. Riley, p. 505.

62. In Passus xx. the church is described as assailed by numerous enemies. One is ***Simony***, who causes good faith to flee away, and falseness to abide, and who boldly vanquishes much of the wit and wisdom of Westminster Hall by the use of many a bright noble. He is also there described as contriving divorces. By ***Cyuile*** is meant one skilled in the civil law.

A ***sisour*** was (1) a person deputed to hold assizes; and (2) a juror, though not quite in the modern sense. See Polit. Songs, ed. Wright, p. 344; Tale of Gamelyn, l. 871.

65. ***Brokour*** is here used in the general sense of a contriver of bargains, a match-maker. ***Brokage*** (l. 87) is a treaty made by an agent.

66. ***Here beire wille***, the will of them both. See ***Beire*** in the Glossary.

73. ***Hei3***, loudly; 'to cry out very loudly,' 'to proclaim aloud.'

74. The form of this mock charter may be compared with that of the charter whereby the Black Prince was invested, in 1362 (the very year in which Langley wrote the first version of his poem) with the principality of Acquitaine. It is given at length in Barnes's Life of Edward III.

76. ***Free kynde***, liberal nature, liberality of nature, generosity. Cf. ***fredom*** = liberality, in Chaucer, Prol. 46.

78. ***Feffeth***, grants to them; lit. ***enfeoffs***, i. e. invests them with a fief or fee.

80. ***To bakbite***, to defame. See note to v. 89.

85. 'The County of Covetousness, and all the coasts around it;' where ***oasts*** = borders, neighbouring country. See Matt. viii. 34.

95. ***Frete***, to eat, viz. before the proper time for eating arrived.

98. Here is a sudden change from the plural to the singular; ***his*** seems to refer to Falsehood. In l. 100 there is a sudden change to the plural again, since ***here*** means ***their***. But other passages show that ***his*** and ***hym*** may be used indefinitely, as we now use ***one's*** and ***one***.

102. ***A dwellyng***, a habitation; the acc. after ***holde***.

103. ***In-to*** (*invariably* in Lowland Scotch, and *occasionally* in old English) has the force of ***in*** merely.

104. ***3eldyng***, giving up in return. Cf. the phrase 'to yield a crop;' Symb. iv. 2. 180. See Pass. v. 296.

108. ***Of Paulynes doctrine***, of the doctrine (or order) of the Paulines. 'In the same yere [1310] began the order of ***Paulyns***, that is to say, Crowched Freres.'—A Chronicle of London (edited in 1827, and published by Longmans), p. 43. But Matthew Paris says that the order of Crutched Friars came *into England* A.D. 1244. In a poem called the Image of Hypo-

crisie, written about A.D. 1533, a list is given of orders of *monks*, which includes the *Paulines*, the Antonines, Bernardines, Celestines, &c. The C-text has, *Of Paulynes queste*, i. e. of the Paulines' inquest or jury; observe also that the word *Paulynes* occurs again below, l. 177, in connection with ecclesiastical law courts.

109. *Bedel.* 'The duties of the beadle, in ancient times, lay more on the farm than in the law-court. . . . In many places, the bedelry and the haywardship were held together by one person,' &c. See Nooks and Corners of English Life, by Timbs; p. 233. The oath of the Bedels is given at p. 278 of the Liber Albus. They were to suffer no persons of ill repute to dwell in the ward of which they were bedels, to return good men upon inquests, not to be regrators themselves, nor to suffer things to be sold secretly. And at p. 289 of the same we find—'Item, that the *bedel* have a good horn, and loudly sounding.' It is remarkable that in Text C, Langley changed *Bokyngham-shire* (which may merely have been chosen for the alliteration) into '*Banbury soken.*' This may have been an intentional fling at the beadle of Banbury, with whom he may have quarrelled. For it is to be noted that Banbury is at no great distance from Shipton-under-Wychwood, where Langley's father is said to have farmed land.

122. *Dignus est enim operarius mercede sua;* Luke x. 7.

128. *But if* might very well have been printed *but-if*, with a hyphen, as it is here practically *one* word, with the meaning *except.*

129. *Fikel*, treacherous, *not* changeable; so also in iii. 121. Cf. Havelok, ed. Skeat, l. 1210.

132. *For cosyn*, as if she were his cousin. *An she wolde*, if she wished.

137. *Witty is truthe*, wise is Truth. It must be remembered that Truth means God the Father, as in Pass. i. 12.

140. *Bisitte*, sit close to, oppress. *Soure*, bitterly, lit. sourly; *not* sorely; cf. note to Selections from Chaucer, ed. Skeat, Group. B, l. 2012.

143. *Floreines*, florins; the name of which is derived from the city of Florence. We read in Fabyan (ed. Ellis, p. 455) under the year 1343—'In this yere also, kynge Edward made a coyne of fine gold, and named it the *floryne*, that is to say, the peny of the value of vis. viii*d.*, the halfe peny of the value of iiis. iiii*d.*, and the farthinge of the value of xx*d.*, which coyne was ordeyned for his warris in Fraunce; for the golde thereof was not so fine as was the noble, which he before in his xiiii. yere of his reygne had causyd to be coyned.' So in Thomas Walsingham, vol. i. p. 262, ed. Riley. The value of a *noble* was also 6*s.* 8*d.* See note to Pass. iii. 45. Both *florin* and *noble* are mentioned by Chaucer.

160. *Westmynstre.* Langley seems to have been very familiar with the courts of law at Westminster, as appears from the present and two following Passus. In Pass. xx, we again find him speaking of the 'false folk' who repair 'to Westmynstre.' The number of statutes enacted there in the reign of *Edward III* is considerable. See Liber Albus, p. 470.

162. Those who had horses could anticipate others at the court, by performing the journey more quickly, and they could thus obtain a first audience and administer a bribe. In a poem on The Evil Times of Edward II we have—

'Coveytise *upon his hors* he wole *be sone there*,
And bringe the bishop silver, and rounen in his ere.'
Polit. Songs (Camd. Soc.), p. 326.

Langley, however, supposes sheriffs and sisours to serve for horses, puts saddles on the sompnours, and turns provisors into palfreys.

173–175. 'As for archdeacons, &c., cause men to saddle them with silver, in order that they may permit our sin, whether it be adultery or divorces, or secret usury.'

177. *Paulines pryues.* It may be that *pryues* is here the plural adjective, agreeing with *Paulines*, as *French* adjectives not unfrequently take *s* in the plural. If so, the phrase means 'the confidential Paulines.' Otherwise, it must mean 'the confidential men of the Paulines' fraternity'; which comes to much the same thing. The MSS. of the A-class read *Paulines peple*, i.e. the people of the Paulines. Cf. note to l. 108.

185. *Tome*, leisure. The adjective *toom* means empty. *Toom tabard* (empty tabard) was a nickname given to the king of Scotland, John Baliol, on account of his little wit. It occurs in Burns' Halloween: 'Because he gat the *toom* dish thrice,' &c. In William of Palerne, l. 3778, the bodies of the slain in battle are collected and borne

'til the tentis, til thei might haue · *tom* hem to berie.'

And again, in the Destruction of Troy (E. E. T. S.), l. 43, the author says—

'Of his trifuls to telle I haue no *tome* nowe.'

192. *And*, if. *And* is often written for *an*, if; and conversely, *an* is often written for the copulative conjunction *and*, as in l. 207. The fact is, that *an* and *and* are two forms of the same word. The use of *and* in the sense of *if* is found in Icelandic, in which the word is spelt *enda*.

196. *Meynprise*, furnish bail, be security for. A person arrested for debt or any other personal action might find *mainprise* or bail, before the sheriffs or their clerks thereunto deputed. The person finding bail was called a *mainpernour*, lit. a taker by the hand, by metathesis from *mainpreneur*. See Liber Albus, p. 177; and cf. Pass. iv. ll. 88 and 112.

200. *Enykynnes yiftis*, gifts of any kind. *Enykynnes* is the genitive singular, and is also spelt *enys kynnys*, or even assumes the odd form *eny skynnys*. Cf. note to Prol. 222.

203. *For eny preyere*, in spite of any prayer. Cf. l. 230.

205. *Dome*, sentence, decision. Cf. Chaucer, Prol. 323.

211. *Doth hym to go*, prepares himself to depart. The compassion shewn to Guile by merchants, and to Liar by pardoners, grocers, and friars, is a brilliant *touch of satire.*

213. *Shope.* For pictures of London *shops*, see Chambers' Book of Days, i. 350.

218. 'Everywhere hooted at, and bidden to pack off.' *Ouer al* is here just like the German *überall*.

230. *For knowyng of comeres*, to prevent recognition by strangers.

236. *Wronge*, wrung her hands. *Attached*, arrested; but the person arrested might find sureties for his appearance. Liber Albus, pp. 73, 77.

PASSUS III.

13. *Somme* must here be considered as partitive, and equivalent to *some of them*. I have reason to know that the explanation of *somme* as 'together,' given in former editions of this book, is wrong.

19. *Conscience caste or craft*, Conscience's contrivance or art. 'In O. E. of the fifteenth century, if the noun ended in a sibilant or was followed by a word beginning with a sibilant, the possessive sign was dropt; as, a *goose* egg, the *river* side;' Morris, Hist. Outlines of Eng. Accidence, p. 102. Cf. Prol. l. 84.

22. *Coupes, coppis.* The MSS. carefully distinguish between the spellings of these words, and for the latter some read *peces*. They must not then be confused if we can help it. The easiest way of making a distinction would be by supposing the former to mean *coops*, *hoops*, or *rings*. The Dutch *kuiper* is a cooper; *kuip*, a vat; but *kuipen* is to bind casks with hoops. We had, in the description of the Lady Meed, her fingers 'fretted with *gold* wire, and thereon red *rubies*'; so here, we might have '*hoops* of *gold*,' and '*rings* with *rubies*.' Unfortunately there is no support for this explanation, and it must be admitted that the poet seems to have been driven by alliteration into making a distinction without much apparent difference, unless custom had established some distinction between the French *coupe* and the A.S. *cuppa*. The phrase '*coupes* of golde' occurs in the Ayenbite of Inwyt, ed. Morris, p. 35, and Dr. Morris explains it by *cups*, though there is nothing in the context to render this explanation absolutely certain. About the word *coppis* there is no difficulty. It is equivalent to *peces* (see l. 89), and therefore means simply *cups*. Way, in the Promptorium Parvulorum, quotes the following—'A pece of siluer or of metalle, *crater*, *cratera*.—'*Crater*, *vas vinarium*, a pyece or wyne cuppe.'—'*Pece*, to drinke in, *tasse*. Pece, a cuppe, *tasse*, *hanap*.' It was called *pece* to distinguish it from the *pot* or large flagon.

> 'A capone rosted broght she sone.
> A clene klath, and brede tharone,
> And a *pot* with riche wine,
> And a *pece* to fill it yne.'
>
> Ywaine and Gawin, l. 757 (Ritson's Met. Rom. i. 33).

24. *Motoun.* 'Ye shall vnderstande that a *moton* is a coyne vsed in Fraunce and Brytaygne, and is of value, after the rate of sterlynge money, upon v *s.*, or thereabout.'—Fabyan's Chronicles, ed. Ellis, p. 468. It was so called from its bearing an impression of a *lamb;* on the other side was a figure of St. John the Baptist.—Memorials of London, ed. Riley, p. 297.

25. *Laughte thei leue at*, they took leave of. *To lacche leue*, to take leave, is a common phrase. The taking of bribes seems to have been a common failing with justices at this time. Compare—

'Hoc facit pecunia Quam omnis fere curia jam duxit in uxorem;
Sunt justiciarii Quos favor et denarii alliciunt a jure.'
Polit. Songs (Camd. Soc.), p. 225.

In particular, ladies seem to have had great influence:

'Sed si quædam nobilis Pulcra, vel amabilis,
cum capite cornuto, auro circumvoluto,
Accedat ad judicium, Hæc expedit negotium, ore suo muto.'
Ibid. p. 226.

See also note above, Pass. ii. 8.

31. *Do calle*, (I will) cause your names to be called over. So also *do peynten*, (I will) cause to be painted, in l. 62 below.

32. *Shal no lewdnesse lette*, no ignorance shall hinder.

34. 'Where really skilful clerks will limp along behind in the rear.' See *Clokke* in Glossary.

35. *Frere.* The knowing ones went to confession to a *friar* rather than to a parish priest. Wycliffe complains of this, saying—'For commonlie if there be anie cursed Jurour [swearer], extortioner, or avoutrer [adulterer], he will not be shriuen at his owne Curate, but go to a flattering Friar, that will assoile him falsly, for a little mony by yeare, though he be not in wil to make restitution, and leaue his cursed sinne.' Two treatises against Friars, ed. James, 1608; p. 53.

45. *Toke hym a noble.* Tyrwhitt remarks (note to Cant. Tales, 13852), that—'*to take*, in our old language, is also used for *to take to, to give*, as in l. 13334,

He *toke* me certain gold, I wote it well.'

Whether the *noble* or *florin* was first coined, and what was the exact value of them, seem somewhat doubtful, unless we can depend upon the statement of Fabyan quoted above, Pass. ii. 143, and upon the following statement of the same, under the year 1339,—'In this yere also the kynge chaungyd his coyne, and made the noble & the halfe noble of the value of vi *s.* viii *d.*, which at this day is worthe viii *s.* ix *d.* or x *d.*, & the halfe noble after the rate, if they kepe the trewe weyght,' &c. There is a similar statement in A Chronicle of London, p. 57, under the fourteenth year of Edward III, which seems, as in Fabyan, to signify 1339 rather than 1340:—'also the kyng made the coyne of goold: that is for to seyne, the *noble*, the halfe noble, and the ferthyng.' Walsingham gives the date 1343 for the coinage

of *florins;* but some consider the true date to be 1344. In the English Cyclopædia, under the heading *Coin*, we are told that—'it is from Edward III that the series of English gold coins really commences, for no more occurs till 1344, when that prince struck florins. The half and quarter-florin were struck at the same time. The florin was then to go for *six shillings*, though now it would be intrinsically worth nineteen. This coin being inconvenient, as forming no aliquot part of larger ideal denominations, seems to have been withdrawn. None have yet been found, but a few quarter-florins are preserved in cabinets, and one half-florin is known. In consequence, in the same year, the noble was published, of 6 *s.* 8 *d.* value, forming half a mark, then the most general ideal form of money. The obverse represents the king standing on a vessel, asserting the dominion of the sea. The noble was also attended by its half and quarter. This coin, sometimes called the *rose noble*, together with its divisions, continued the only gold coin, till the angels of Edward IV, 1465, and the angelets or half-angels, were substituted in their place. Henry V is said to have diminished the noble, still making it go for its former value. Henry VI restored it to its size, and caused it to pass for 10 *s.*, under the new name of ryal,' &c. Langley clearly intimates that *florins* were by no means scarce, and this seems at first sight to contradict that which is said above. But the fact is simply, that most of the florins were coined abroad, chiefly at Florence; and it was ordered that florins de Escu, and florins of Florence, should be current along with the sterlings, according to their value. See Ruding's Annals of the Coinage.

48. *A wyndowe.* A list of people who glazed windows for a new church of the Friars Minors is given in Monumenta Franciscana, p. 515. One of the names of subscribers to the expense is that of Isabella, mother of Edward III. The practice of glazing windows is satirized also by Langley's imitator in the *Crede*, ll. 123–128. It was usual to introduce portraits of the benefactors in stained glass. *Wil sitten vs*, will 'sit' us very highly; we should now say—will *stand* us in a very high amount, i. e. will cost us a great deal.

67. *Thi kynde wille, and thi coste;* thy natural disposition, and thy expenses.

71. *Or to greden after goddis men*, or to cry out for God's men, i. e. to send for the friars. *Nesciat sinistra*, &c.; Matt. vi. 3.

75. *Bit*, biddeth; so *ritt*, contracted form of *rideth*, Pass. iv. 13, where most MSS. have *ryt* or *rit*, and one has *ridith;* and again *halt*, for *holdeth*, in l. 241 below. Mr. Wright's edition has *by*, a misprint for *byt*.

78. *Pillories.* Under the xvth year of Edward IV, Fabyan tells us that —'this yere this mayer (Robert Basset, salter] dyd sharp correccion vpon bakers for makynge of lyght brede, in so moche that he sette dyuerse vpon the pyllory, ... and a woman named Agnes Deyntie was also there punysshed for sellyng of false myngyd [mixed] butter.' Lydgate has a ballad about Fraudulent Millers and Bakers, whose true heritage is the pillory *(MS. Harl. 2255)*. *Pynynge-stoles*, stools of punishment, also called *cucking-*

stools. The *cucking-stool* was a seat of ignominy; see Chambers' Book of Days, i. 211. 'In Scotland, an ale-wife who exhibited bad drink to the public was put upon the *Cock stule*, and the ale, like such relics of John Girder's feast as were totally uneatable (see Bride of Lammermoor), was given to the poor folk.' It was different from the *ducking-stool*, which was a punishment for scolds. See Brand; Popular Antiquities, iii. 102 (note), and 103. Brand seems to confound the two. See also a long note in Hudibras, ed. Bell, vol. i. p. 231. Cf. note to Pass. iv. 126.

81. *Parcel-mele*, by small parcels, i. e. retail.

83. *Regraterye*, selling by retail. The wholesale dealer was called an *Engrosser* (whence our *grocer*), because he sold in the *gross* or *great* piece. The retail dealer was called a *Regrater* or *Regrateress;* cf. Pass. v. 226. The frauds and adulterations of the *regraters* were a constant source of annoyance, and were continually being complained of. Compare—

'Si status conspicimus, nullus excusatur:
Quod in shopis venditur, male mensuratur;
Quilibet perjurio vel fraude lucratur,' &c.

Monumenta Franciscana, ed. Brewer, p. 593.

Engrossers and *Regraters* are not to cause dearness of victuals; Riley's Liber Albus, p. 547. Cotgrave explains O. F. *regrateur* by 'an huckster; mender, tresser, scowrer, trimmer up of old things for sale.'

85. *Tymbred nought*, would not have built.

89. *Presentz.* Presents made, not in money, but in silver cups, &c.

95. The quotation is not from Solomon, but from Job. xv. 34:—'fire shall consume the tabernacles of bribery.'

99. *3eresȝyues*, lit. yeargifts. '*Yeresgive* [read *Yeresgive*] is a toll or fine taken by the king's officers on a person's entering an office; or rather, a sum of money or *bribe, given to them to connive at extortion or other offence in him that gives it.* (See Chart. Hen. II.; fourth Chart. Hen. III.; and ninth Chart. Hen. III.);' Privilegia Londini, by W. Bohun, of the Middle Temple, 723; qu. in N. and Q. 4 S. iv. 560. This definition perfectly suits the present passage, but we may fairly assume, from the form of the word, that it once meant an *annual* donation, like the modern Christmas-box. It came to be so troublesome that we find special exemptions from it, as in the following: 'Also, that the city of London shall be quit of *Brudtol*, and *Childewite*, and *Yeresgive*, and *Scotale*;' Liber Albus, ed. Riley, pp. 117, 138.

100. *The kynge.* Richard II had just ascended the throne when this revision of the poem was made, but the description was originally intended for Edward III, for whom it is much more suitable. See notes to ll. 126 and 86.

126. Alluding to the deposition and death of Edward II.

137. *Grotes*, lit. great coins, perhaps because, until they were coined, there was no silver coin larger than the penny; but the name arose in Bremen. 'In this yere [1349] the kynge caused to be coyned grotes and half grotes, the

whiche lacked of the weyghte of his former coyne, ii. *s.* vi *d.* in a *li.* [*libra*, pound] Troy.'—Fabyan, p. 461. The *groat* should have been equal to four silver pennies, but was only equal to about three and a half. A drawing of one may be seen in Knight's Pictorial Hist. England, i. 837.

146. *Provisors.* A writ summoning one to appear for contempt of the sovereign was called *præmunire*, from its first word. 'Numerous statutes have defined what shall be such a contempt as amounts to a præmunire. Most of the earlier are directed against *provisors*, as they were called, or persons who purchased from Rome provisions for holding abbeys or priories, &c., before those benefices were vacant (25 Edw. III, Stat. 5, c. 22. Stat. 6), or for exemption from obedience to their proper ordinary (2 Hen. IV, c. 3) or bulls for exemptions from tithes,' &c.—English Cyclopædia, s. v. Præmunire. Langley seems to allude to the purchase of sees in particular, as he speaks of 'these bishops,' l. 148.

155. 'And lieth against the law, and hindereth it (in its) way.' *Gate* = way, as in i. 203. *Forth* in l. 156 signifies passage, means of egress.

157. *Louedayes.* Days on which extra services were rendered to the lord in seed-time or harvest were sometimes called boon-days or love-days; 'but it more commonly meant a law-day, a day set apart for a leet or manorial court, a day of final *concord* and *reconciliation:*' as we read in the Coventry Mysteries:—

'Now is the *love-day* mad of us foure fynially,
Now may we leve in pes as we were wonte.'

'Hock-day was usually set apart for a *love-day*, law-day, or court-leet.'—Timbs' Nooks and Corners of English Life, pp. 224, 228. [Hock-day was the second Tuesday after Easter.] William uses the term again, Pass. v. l. 427, and it occurs in Chaucer, Prol., l. 258. It was so called because the object was the amicable settlement of differences.

159. *The mase*, &c. 'It is bewilderment for a poor man, though he plead here ever.' Some MSS. have *plede* instead of *mote;* several omit *hir*, which is also spelt *hire*, *here*, *heer*. The verb *to hear* is also sometimes spelt *hire*. Cf. l. 167.

164. *Clergye* most frequently means *learning*, as opposed to *lewdness*, ignorance. It probably means so here, as bribery makes clever men covetous.

174. It is a mark of respect for Meed to address the king in the plural number, and a mark of familiarity or contempt to address Conscience in the singular. This distinction is very carefully observed by Chaucer, Langley, and the author of William of Palerne.

180. *Hanged on myne half*, hung upon my side, clung to my party. The word is *never* here written *hals* [neck] in MSS. of the B-class, although, curiously enough, the Vernon MS. has *nekke*, probably by mistake.

183. *Yit I may*, &c. 'Yet I may perhaps, as far as I might have the *power, honour* thee with gifts.'

186. Cf. l. 126. Meed here repudiates the charge, and appeals to the king himself (Edward III).

188. This alludes to Edward's wars in Normandy, and, in particular, to the treaty sealed at Bretigny, near Chartres, on the 8th of May, 1360. Edward renounced his claim to the crown of France, and his claim to Normandy, Anjou, Touraine, and Maine, and restored all his conquests except Calais and Guisnes; but reserved Poitou, Guienne, and the county of Ponthieu. The dauphin agreed to pay, for the ransom of his father King John, the sum of 3,000,000 scutes (*escus*) or crowns of gold. See Lingard, v. 118; Thomas Walsingham, i. 290; Fabyan, p. 471. The sufferings of the English in their previous retreat from Paris to Bretagne were very great, and they encountered a most dreadful tempest near Chartres, with violent wind and heavy hail. Hence the allusions in the text to the cold, to the lengthening out of winter till May, to the dim cloud, and to the famine from which the army suffered. 'It is to be noted,' says Stow, 'that the 14 day of April, and the morrow after Easter Day (1360), King Edward with his host lay before the city of Paris; which day was full dark of mist and hail, and so bitter cold, that many men died on their horsebacks with the cold; wherefore unto this day it hath been called the *Black Monday*.' Meed suggests that instead of exacting money, Edward should have foregone it, or even have paid some, to secure to himself the kingdom of France. The articles agreed to at Bretigny were never fulfilled.

190. *For colde*, i. e. to keep off the cold. See note to vi. 62.

200. *Marschal*. 'When the king summoned his military tenants, the earl constable and earl mareschal held the principal command under the sovereign; but in armies raised by contract, he appointed two or more mareschals, whose duty it was to array the forces and to direct their movements.'—Lingard, iv. 190.

220. *The kynge hath mede*, &c. This was a great abuse; the king sometimes accepted a fine from a delinquent who should have been brought to justice, and who thus obtained the 'king's *peace*.' Cf. note to Pass. iv. 173.

224. *Alkynnes crafty men*, skilled men (craftsmen) of every kind.

230. Here Conscience distinguishes between the two meanings of Meed, viz. (1) divine reward, shewn by God to well-doers, and (2) corruption or bribery.

233. This and the two next quotations are from Psalm xv, called Ps. xiv in the Vulgate.

236. *Assoileth it*, solves the question.

237. *Of o colour*, of one colour, pure, spotless.

240. The quotation ends—*innocentem non accepit*.

241. *Halt*, holdeth; cf. *bit*, biddeth, &c.

247. Ps. xxvi. 10 (xxv. 10 in the Vulgate).

252. *Matt. vi. 5. Most MSS. read recipiebant.*

257. *Regum*, the book *of Kings;* i.e. the first book, generally call first book of Samuel. See 1 Sam. xv.

258. There is no apparent alliteration, but Langely considers *v* an answer to one another, as in Pass. ii. 60, so that *veniaunce* rimes whilst in the second half of the verse *Saul* rimes to *children* (*shildren*

261. See Exod. xvii. 8 for the sin of Amalek.

262, 263. *Hoteth the be boxome*, bids thee to be obedient.

267. Cf. '*Movable good*, as cuppe, or chalice, mytir, bacul, or *unn good*, as hous, feeld, wode'; Pecock's Repressor, ii. 386.

279. 'In case it should annoy men, I will make *no* ending,' i.e. d conclusion.

284. *Somme*, to some; dat. plural.

291. *His wille*, the will of Truth, i.e. of God.

292. *Leute*, &c. 'Loyalty and no one else, shall execute the la him.' See *Lyf* in the Glossary.

293. *Silke howue*, (white) silk hood. Cf. note to Prol. 210.

295. *Of mysdoeres*, out of misdoers, from amongst misdoers.

296. *Ouer lordes lawes*, superseding lords' laws.

298. With this line Pass iii., in the A-text, abruptly terminates admirable addition here made was suggested, I feel confident, by the proclamation of a *jubilee*, in the last year of Edward III (Feb. 137 claimed because the king had attained the *fiftieth* year of his reign. his cue from this, the poet hopes that the new reign of Richard I just begun, may usher in a new era of perfect peace; but, in l. 323, denly prophesies that certain rather unlikely events will first happ revealing his fear that no such good time was really at hand. I f suggestion confirmed by a similar passage in John of Bridlington's pr prophecies, bk. iii. c. viii.; cf. note to l. 323.

303. *Baslarde*. 'Temp. Rich. II, civilians wore swords called *b* or *badelaires*. Example; monument of a civilian, King's Sombourne Hants, 1380.'—Godwin's Handbook of English Archæology, p. 261. *baselard* was of two kinds, straight and curved . . . By Statute 12 R c. vi, it was provided that—"null servant de husbandrie ou laborer vant de artificer ne de vitailler porte desore enavant *baslard*, dagger [*nor sword*] sur forfaiture dicelle." Priests were strictly inhibit wearing this instrument of war, but the rule was constantly broken. by Peacock to Myrc's Instructions for Parish Priests (Early Engli Society). The frequent enactments against the wearing of weap civilians, &c., in the reigns of Edward III and Richard II, show ho this law was disregarded. See Liber Albus, pp. 335, 554, 555. note to l. 309, below.

306. See Isaiah ii. 4, quoted in note to l. 322.

307. *Pykoys*, a mattock; now cleverly corrupted to 'pick-axe.'

309. *To hunt* (not with hounds, but) with placebo means to be

singing *placebo*, i. e. in studying the breviary. In Pass. xv. we find the author speaking of ploughing with *placebo* :—

'Sire Johan and sire Geffrey · hath a girdel of silver,
A *baselard* or a ballok-knyf · with botons over-gilte,
Ac a porthors, that sholde be his plow · *placebo* to sigge,
Hadde he nevere service to save silver therto · seith it with ydel wille.' Piers Pl. ed. Wright, p. 302; or ed. Skeat, B. xv. 120.

A later spelling of *porthors* is *portous;* it means a breviary. The *placebo* was the Office for the Dead at Vespers, which began—'*Placebo* domino in regione viventium' (Ps. cxvi. 9, or cxv. 9 in the Vulgate). To 'sing *placebo*' came to be used in a humorous sense, to signify complaisance. Hence the name *Placebo* for a flattering character in Chaucer's Marchauntes Tale.

316. *After the dede,* according to the deed; cf. 'neither reward us *after* our iniquities' in the Litany.

322. Isaiah ii. 4: 'Et judicabit gentes, et arguet populos multos: et conflabunt gladios suos in vomeres, et lanceas suas in falces: non levabit gens contra gentem gladium, nec exercebuntur ultra ad prælium.' Cf. Wyclif's Works, ed. Arnold, i. 321, 322.

323. Fanciful prophecies were then in vogue; see those of John of Bridlington, in Political Poems, ed. Wright, vol. i. William has another similar one at the end of Pass. vi. This present one merely vaguely hints at a final time when Jews and Mahometans shall be converted. Line 325 is easily explained. The *middle of a moon* is the *full moon*, and *to turn* in M. E. means to be converted. It means—thoughts upon the Paschal full moon will convert the Jews. As to the *six suns*, compare 'three suns' in 3 Hen. VI., ii. 1. 25.

327. Prov. xxii. 1.

330. The question is not from the book of Wisdom, but from Prov. xxii. 9. Meed quotes only *half* of it, for which Conscience reproves her, and quotes the rest, l. 345. The full verse is—'Victoriam et honorem acquiret qui dat munera; animam autem aufert accipientium.'

333. *I leue wel*, I well believe, I fully grant.

334. The lady read but *half* the text. It is—'Omnia autem probate, quod bonum est tenete.' 1 Thess. v. 21.

342. *Were gode*, would be good.

344. *Seche sapience eft*, refer to the book of Wisdom [Proverbs] again.

349. *Sonde*, gift. Conscience here adds the rest of the quotation, which Meed, less accurate, had omitted.

PASSUS IV.

5. *But resoun rede me*, unless Reason advise me.

17. *Tomme trewe-tonge;* mentioned before, Pass. iii. 320.

18. *Lesyng*, leasing, lying, an idle tale to laugh at.

'Trofels sal i yow nane tell,
Ne *lesinges* forto ger [make] yow lagh.'
Ywaine and Gawin (Ritson's Met. Rom.), l. 150.

19. Reason tells his servant Cato (so named, probably, from Dionysius Cato, whom our author often quotes) to put a saddle upon Patience, and to restrain Patience further by means of girths and a heavy bridle, as he will be sure to shew signs of impatience before long. To *make wehe* is to make a neighing sound, to neigh, *wehe* being an imitation of that sound, as in the Welsh *wihi*. In the Ayenbite of Inwyt (ed. Morris, 1868, p. 204) is a similar passage. 'Thanne the bodiliche wyttes byeth ase thet hors thet yernth wyth-oute bridle zuo thet hit deth falle his lhord. Ac the herte chaste ham ofhalt mid the bridle of skele;' i. e. then the bodily wits are as the horse that runneth without bridle, so that it causes its lord to fall. But the chaste heart restrains them with the bridle of discernment.

25. *Whiche*, what sort of, what kind of; a common meaning of *whiche*.

31–41. These lines are not in the earliest version (A-text).

34. *There as*, there where. *Contricio*, &c. This quotation and the next are from Ps. xiv. 7 (xiii. 3, Vulgate):—'Contritio et infelicitas in viis eorum, et viam pacis non cognoverunt: non est timor Dei ante oculos eorum.'

45. *His sone*, Edward the Black Prince, a great favourite with the people. He did not leave England to take possession of Acquitaine till Feb. 2, 1363. Langley having once inserted this in the earliest version of his poem, does not seem to have thought it worth while to alter it, as he retains the expression *his sone* even in his latest version (C-text). Cf. note to l. 173.

47. *Put forth a bille;* in the Vernon MS., *put up a bille*, which is the more usual expression, as in Fabyan's Chronicles [1410–11]:—'The commons of this lande *put vp a bylle* vnto the kyng,' &c.

48. *Wronge* is a representative of the oppressive tribe known as *the king's purveyors*. The peasantry often complained of them bitterly, accusing them of taking things by violence; see note to l. 58. In the poem of King Edward and the Shepherd (printed by Hartshorne in his Ancient Metrical Tales) is the following:—

'I hade catell, now have I non;
Thay take my bestis, and don thaim slon,
And payen but a *stick of tre* . . . .
Thai take geese, capons and henne,
And alle that ever thei may with renne,
And reves us our catell . . . .
Thei toke my hennes and my geese,
And my schepe with all the fleese,
And ladde them forth away.'

So in Political Songs (Camd. Soc. 1839), p. 186—

'Est vitii signum pro victu solvere *lignum*.'

So in God spede the Plough, printed at the end of Pierce the Ploughman's Crede, ed. Skeat, 1867, p. 70:—

'The kingis puruiours also they come,
To haue whete and otys at the kyngis nede;
And over that befe and Mutton,
And butter and pulleyn [*poultry*], so God me spede!
And to the kyngis court we moste it lede,
And our payment shalbe a *styk of A bough;*
And yet we moste speke faire for drede—
I praye to God, spede wele the plough!'

55. To *maintain* was the legal term for to aid and abet in wrongdoing; cf. Pass. iii. 90, 149.

56. 'Forestalls my (sales at) fairs.' See *Forstalleth* in the Glossary.

58. *And taketh me*, &c.; and gives me a tally (and nothing else) for ten quarters of oats; cf. note to iii. 45. The statements in the note to l. 48 were often true in *two* senses; the peasants were paid (1) by a wooden tally, and (2) by a beating, as Langley says in the next line. An exchequer tally was an account of a sum lent to the Government. The tally itself was a rod of hazel (one of a pair that *tallied*), with notches on it to indicate the sum lent. It was not easy to realise this sum afterwards. Cf. Chaucer, Prol. 570.

72. *But if Mede*, &c.; unless Meed arrange matters for you, thy misfortune is aloft. *Myschief* means, in Middle English, mishap, ill-luck. *Vppe* is here an adverb, on high, aloft, in the ascendent.

73. *Lyth in his grace.* Offenders convicted of great crimes were put *in the king's grace*, who could hang them and confiscate their property, unless he were pleased to shew mercy. Sometimes he was satisfied with exacting a heavy fine; see ll. 88, 89.

86. *Seuene 3ere*, seven years; a proverbial expression for a long period. So also in Pass. v. 208.

109. *But lownesse hym borwe*, unless submission go bail for him.

112. *Moste be*, might be. *Meynpernour;* see note to l. 196 of Pass. ii. Cf.

'And to prison he goth, he gette[th] no bettir,
Till his *maynpernour* his areste unfettir,' &c.
Occleve, de Regim. Princip. ed. Wright, p. 86.

115. *Harlotrye*, ribaldry, buffoonery, jester's tales.

116. *Pernelle* or *Peronelle* (from Petronilla) was a proverbial name for a gaily dressed bold-faced woman; it would be long before she put away her finery in a box. May 31 was dedicated to S. Petronilla the Virgin. She was supposed to be able to cure the quartan ague; Chambers' Book of Days, ii. 389. *Hucche*, a clothes-box; see Our English Home, p. 101.

117. *And childryn*, &c.; and the cherishing of children be, that they be chastised with rods. *To cherish* is to cocker, spoil. *Childryn* is the genitive plural, like *clerken* in l. 119.

118. *Harlotes*, ribalds, jesters, buffoons; it is applied to both sexes, but much more commonly to *males* in Early English. *Be holden for an hyne*, be considered of small value, i. e. be no longer rare; see *Hyne* in the Glossary. The Harleian MS. 875 reads—*be preised ful highe.*

120. *And religious romares*, &c.; and pilgrims stay at home and sing *recordare* in their cloisters. *Recordare* is the first word of a mass for avoiding sudden death, appointed by Pope Clement at Avignon, the recital of which secured to the hearers 260 days' indulgence. This is best shewn by the following rubric from the Sarum Missal, 1532; fol. lij. 'Missa pro mortalitate evitanda, quam dominus papa clemens fecit et constituit in collegio, cum omnibus cardinalibus; et concessit omnibus penitentibus vere contritis et confessis sequentem missam audientibus .cclx. dies indulgentie. Et omnes audientes sequentem missam debent portare in manu vnam candelam ardentem dum missam audiunt per quinque dies sequentes; et tenere eam in manu per totam missam genibus flexis: et eis mors subitanea nocere non poterit; et hoc est certum et approbatum in auinione et in partibus circumuicinis.'. Then follows—'*Officium.* Recordare, domine, testamenti tui, et dic angelo percutienti, cesset jam manus tua: vt non desoletur terra: et ne perdas omnem animam viuam:' &c.

By Clement must be meant Clement V, who removed the papal see to Avignon in 1309, and died in 1314. It was he who first made public sale of indulgences in 1313, and whose decretals and constitutions, known as the *Clementines*, were collected and published in 1308.

121. Saint Benedict, founder of the Benedictine order of monks, was born about A.D. 480, and died about A.D. 542. Saint Bernard, of Cistercium or Citeaux, near Chalons, better known as S. Bernard of Clairvaux, founded the order of Cistercians or Bernardines; he was born A.D. 1091, died 1153. St. Francis of Assisi, founder of the Franciscan order of friars or Friars Minorites, was born 1182, died 1226.

124. 'Till bishops' horses be turned into beggars' chambers;' i. e. till the money spent by bishops on horses go to furnish rooms for beggars.

126. *There I shal assigne*, where I (Reason) shall ordain. There is no need to go to Gallicia, where is the shrine of St. James of Compostella. See note to Prol. l. 47, and compare—

'But, bi *seint Jame of Galice*, that many man hath souht,
The pilory and the cucking-stol beth i-mad for nouht.'
Political Songs (Camden Soc.), p. 345.

In the C-text, Reason does assign places to find S. James in; viz. *prisons*, *poor cottages*, and *sick-rooms*.

128. *Rome-renneres*, runners to Rome. 'And all Rome-runners bear no silver over sea that bears the image of the king, for the sake of enriching robbers that dwell beyond sea.' Part of the procurator's oath to the English king was—'that he would not send money out of the kingdom without *the royal license*.'—Lingard, iv. 205. In 1376, the commons presented a

petition to the king, stating that the taxes paid yearly by them to the pope amounted to five times the royal revenue. 'In the reign of Henry III, the Italians who were beneficed here, drew from England more than thrice the amount of the king's revenues, fleecing, by means of priests, who were aliens also, the flock which they never fed.'—Southey; Book of the Church, p. 187 (6th ed., 1848). Fabyan says that in 1365, Peter's pence were commanded to be no more gathered, but he adds—'neuerthelesse at this present tyme [Henry VII.] they be gaderyd in sondry shyres of Englande;' p. 477.

143. 'For the man named *nullum malum* met with one called *impunitum*,' &c. This is merely a way of introducing the words in italics. The original passage is 'Ipse est iudex iustus . . . qui nullum malum praeterit impunitum, nullum bonum irremuneratum'; Pope Innocent, De Contempt Mundi, lib. iii. c. 15.

145. *Construe this vnglosed*, interpret this without a commentary.

149–156. Not in the earliest version.

156. *I falle in*, I fall amongst, I meet with. Warin Wisdom used to with a florin (of course by accident), and suddenly find himself unable to

173–182. Not in the earliest version. Observe that in l. 177 phrase—*if I reign any while*. This is an obvious allusion to the very accession of Richard II, as is also the story of belling the cat in the Pr The B-text seems to have been written in 1377, whereas the A-text omits the phrase *if I reign any while*) has always (rightly) been s to belong to the year 1362, when Edward was already in the *thir* year of his long reign.

189. *Be my conseille comen*, when my council is come. The Tri (printed by Mr. Wright) has *By my counseil commune*, by my council; which is certainly a corrupt reading.

PASSUS V.

3. *Then waked I.* Here the *first* vision ends, viz. that of the of Folk, Holy Church, and Lady Meed. In l. 8, the *second* vi and may be called the Vision of the Seven Deadly Sins, a the Plowman. This vision begins with a view of the field bef whilst Reason preaches a sermon to the folk there collected.

13. *Thise pestilences*. There were three (some reckon four lences at this period, which were long remembered, and whic scourges that the land was left partly untilled, so that severe They took place in 1348 and 1349, 1361 and 1362, and was in 1375 and 1376. The *two first* are here alluded to these is computed to have begun at various dates. Mr. V extract from one of the Cotton MSS., and says that it began Lingard says that it reached Dorchester in August, and tember, 1348. Fabyan says it began in August, 1348.

The Chronology of History, p. 345, says May 31, 1349, which is surely the wrong year. It terminated on the 29th September, 1349. This was the plague called the *black death*, which occasioned Boccaccio's Decamerone. The *second* pestilence is the one to which Langley more immediately alludes. It lasted from August 15, 1361, to May 3, 1362. Some records are dated from the times of these plagues. Allusions to them as God's punishments for sin are common in the writers of the period.

14. *Southwest wynde.* Tyrwhitt first pointed out that this is an allusion to the violent tempest of wind on Jan. 15, 1362, which was a *Saturday*. He refers to the mention of it by Thorn, Decem Script. col. 2122; by Walsingham (see Riley's edition, vol. i. p. 296); and by the Continuator of Adam Murimuth, p. 115. The last notice is the most exact. 'A.D. m.ccc.lxii, xv die Januarii, *circa horam vesperarum*, ventus vehemens *notus Australis Africus* tantâ rabie erupit,' &c. Walsingham calls it *nothus Auster Africus*. It is alluded to by many other chroniclers also. Fabyan says, p. 475—'In this xxxvii yere, vpon the daye of seynt Mauryce, or the xv daye of Januarii, blewe so excedynge a wynde that the lyke therof was nat seen many yeres passed. This began *about euynsong tyme* in the *South*,' &c. He says it lasted for five days. We find the same notice again in A Chronicle of London, p. 65, where it is said to have taken place, in the year 1361, on 'seynt Maurys day.' This means the same year (viz. 1361–2), which was called 1361 during the months of January and February, and 1362 afterwards; according to the old reckoning. Fabyan wrongly calls it the day of St. Maurice; the 15th of January is the day of St. *Maur*, a disciple of St. Bennet. It is noticed again in Hardyng's Chronicles, ed. Ellis, 1812, p. 330. Blomefield tells us that it blew down the spire of Norwich Cathedral. It will be observed that the second great pestilence was prevailing at the time.

24, 25. Cf. Prol. 22, and the latter part of Pass. vi.

26, 27. Cf. note to Pass. iv. 116, and see l. 63 below.

28. *Thomme Stowue*, &c. A difficult passage. Whitaker has *Stone* and *wynen*, and explains it—'He taught Thom. Stone to take two sticks, and fetch home Felice, his spouse, from drinking wine.' This does not explain *pyne*. The MSS. have *Stowue, stouue, Stowe, of stowue*; in the unprinted Trinity MS. the other word is clearly *wyuene*. Like *kyngene, clerken*, it is a genitive plural, and as *pyne* invariably means punishment, *wyuene pyne* is only one more allusion to the *women's punishment*, the *cucking-stool*. I suppose the sentence to mean that *Tom Stowe*, who had neglected his wife and let her get into bad ways, or who had allowed her to be punished as a scold, had much better fetch her home than leave her exposed to public derision. Such an errand would require a strong arm, and two staves would be very useful in dispersing the crowd. I do not think it is meant that he to beat *her*, for then *one* would have sufficed; nor would Reason give such *advice*.

30. *Watt*, the contraction of *Water*, which was another form of *Walter*, d by no means uncommon. 'Nout Willam ne *Water;*' Ancren Riwle, 340.

31. *Hire hed.* Nothing so invited satire as the head-dresses of the females. aucer makes the wife of Bath's to have weighed *ten pounds!* The hair s generally enveloped in a caul of network of gold, which fitted close to h sides of the face. Thus, in the *Crede*, we read of 'great-headed queans, *h gold by the eyes*,' l. 84.

32. *Bette*, a male name, as in ii. 109. It is the same as *Bat*, i. e. Bar-lomew.

33. *Betoun*, evidently Bette's daughter. Cf. l. 306.

35, 36. 'Let no anxiety for gain cause your children a moral loss, nor easonably indulge them because you fear the power of the pestilence.' *-weny* means to spoil, lit. to *for-wean*, i. e. to wean amiss. Hence the . *forwened* means proud, i. e. spoilt, over-humoured; and in his poem of hard the Redeles, Pass. i. l. 27, our author says of King Richard's courtiers t they 'walwed in her willis' *forweyned* in here youthe.' The phrase *wened child* = a spoilt child, occurs also in O. Eng. Homilies, ed. Morris, l Ser. p. 41, where it is opposed to *wel-þeaud child*, or well-behaved ld. Lines 36–41 are not in the A-text. At the time when they were ed, both the third and fourth pestilences, viz. of 1369 and 1375, had en place. Hence there was additional reason to fear that the anxiety ear children would lead to excessive indulgence to them.

38. *The leuere childe*, &c.; to the dearer child, the more teaching is ne-sary. This was a common proverb, as pointed out by Mr. Wright, and ound in the proverbs of Hendyng, written about 1300—'*Luef child lore oueth*, Quoth Hendyng.' See Specimens of Early English, ed. Morris and at, pt. ii. p. 36; or Reliq. Antiq. i. p. 110. So in the poem called How Goodwife Taught her Daughter—

'And 3if thou loue thin childryn, loke thou holde hem lowe;
3if any of hem do amys, curse hem nought ne blowe,
But take a smerte rodde, and bete hem alle by rowe,
Til thei crye mercy, and be here gylte aknowe.'

Hazlitt's Early Pop. Poetry, vol. i. p. 191.

e original source is Prov. xiii. 24—'Qui parcit virgæ, odit filium suum; autem diliget illum, instanter erudit.'

43. *That ye prechen*, that which ye preach. Cf. Pass. iv. 122.

49–56. Not in the A-text. Added, probably, in 1377, as a hint to the v king. In the latest version (C-text), he further adds some advice to the nmons, not to quarrel amongst themselves. He also, in that version, gthens out his advice to the pope; but the advice to the judges he its.

56. Quoted from Matt. xxv. 12.

58. *Seynt treuthe, i.e. the* Truth of the Divine Nature, formerly spoken

as being God the Father, but here spoken of as being the Holy Ghost. MS. Harl. 3954 makes Piers Plowman equivalent to Christ, and its last Passus ends thus—'Explicit tractus de perys plowman . . . *qui cum patre et spiritu sancto vivit et regnat per omnia sæcula sæculorum. Amen.*' If for *spiritu sancto* we substitute *filio*, we have the true Latin ending of Reason's sermon in full. To it, however, the preacher adds a pious wish for the welfare of those who follow his advice. Compare—

'And whan this frere had sayd al his entent,
With *qui cum patre* forth his way he went.'

Chaucer, Somp. Tale, 25.

61. 'Then ran Repentance, and repeated Reason's theme, and made Will weep water with his eyes.' *Will* means the author himself, who calls himself *Will* in many other places, in the same off-hand manner.

62. *Superbia.* One of the commonest of subjects in old authors is a description of the Seven Deadly Sins. See Chaucer's Persones Tale, *passim*; an anonymous poem called 'Gyf me lysens to lyue in Ease,' and a poem of The Mirror of the Periods of Man's Life, both edited for the Early English Text Society by Mr. Furnivall, the first in Political, Religious, and Love Poems, p. 215; the second in Hymns to the Virgin and Christ, p. 58. In these, the *opposites* of the sins are given, as here enumerated. (1) *Superbia*, Pride; opposed to *Humilitas*, Humility. (2) *Luxuria*, Lechery; *Castitas*, Chastity. (3) *Invidia*, Envy; *Caritas*, Love. (4) *Ira*, Anger; *Patientia*, Patience. (5) *Avaritia*, Coveitise or Covetousness; *Eleemosyna*, Largeness or Bounty. (6) *Gula*, Gluttony; *Abstinentia*, Abstinence, Measure, or Moderation. (7) *Accidia*, Sloth; *Vigilantia*, Business. Our author himself supplies names for the *opposites*, in Pass. v. ll. 629–632; but he puts *Pees* for the opposite of *Anger*, and *Patience* for that of *Sloth*. Of all the Seven Sins, Pride is the chief, and the root and spring of the rest. It is expressed in Shakespeare by *ambition*:—

'Cromwell, I charge thee, fling away *ambition*:
By that sin fell the angels.'

Henry VIII, iii. 2, 441.

Cf. note to Pass. i. 105. It is singular that it is the only vice which Langley personifies by a female. He doubtless does so with particular reference to extravagance in dress, to repress which a special Statute was passed in 1363. See Lingard, iv. 91 (*note*). In the C-text, however, is a long additional passage, in which the confession of Peronel Proud-heart is supplemented by that of a male example of Pride. In Pass. xix. Pride is made leader of the Vices, who attack the Church of Unity.

66. *An heyre*, a hair shirt. 'She made grete abstynence, and wered *the hayre* upon the wednesday and upon the fryday'; Knight de la Tour, ed. Wright, p. 193.

72. *Luxuria.* In *all* the versions of his poem, Langley purposely curtails his description of this vice. His chief warning is against getting drunk upon

a Saturday, when work was over sooner than on other days, as it was the eve of Sunday. *To drink with the duck* (l. 75) is to drink water, as a duck does when she is thirsty.

76. *Invidia.* The reader should compare the descriptions in Langley with those in Dunbar's Dance of the Seven Deadly Sins, and in Spenser's Faerie Queene, bk. i. canto iv. stanzas 8–35.

77. *Mea culpa.* The form of confession contained the words—'Peccavi nimis cogitatione, locutione, et opere: *mea culpa.*' See Procter on the Common Prayer, p. 193.

78. *A pelet*, a pellet, ball used as a war-missile, commonly made of *stone*, whence the present simile.

89. *Bakbitynge.* '*Bacbitares*, þe biteð oðre men bihinden,' backbiters that bite other men behind, i.e. defame them; Ancren Riwle, p. 86. In the Rolls of Parliament, at the opening of the Parliament of 2 Richard II, in the year 1378, we find—'Qi sont appellez *Bacbyters*, sont auxi come chiens qi mangeont les chars crues,' &c. See Jesse's Anecdotes of the British Dog, v. 2. p. 94.

92. *Gybbe*, short for *Gilbert*; whence *Gibbs* and *Gibson*. A *Gib-cat* means a male-cat; we now say a Tom-cat. See *Gib-cat* in Nares.

94. *Ennuyed*, annoyed; the Trinity MS. has *anoyed*. It is not *enuyed*, envied, for this would spoil the alliteration.

101. 'I salute him courteously, as if I were his friend.'

108. *Bolle.* The 'bowl' and the 'broken (i.e. torn or ragged) sheet' were things of no value, but Envy could not refrain from cursing the thief. The bowl was probably a large wooden one, used to contain scraps of broken victuals. It was sometimes large enough to contain a baby.

> 'And at the londes ende laye · a litell *crom-bolle*,
> And thereon lay a little childe · lapped in cloutes.'
>
> Crede, l. 437.

110. The early version has—

> 'How Heyne haþ a new cote · and his wyf anoþer.'

The *coat* was an article of female as well as of male attire, but the word is much more often used in the latter sense, to which it is now restricted. Cf. Solomon's Song, v. 3.

111. *Al þe webbe after*, and (I wish that) the whole piece of cloth (from which the coat was cut) were mine too.

112. *Of*, at. *That liketh*, that pleases.

114. *And deme*, &c. 'And judge that they do ill, where I do far worse.'

121. *Is yuel to defye*, are difficult to digest.

122–124. 'Cannot any sugar or sweet thing (be found to) assuage my swelling, nor any expectorant drive it out of my heart, nor any kind of penance or shame (relieve me), except some one were (actually) to scrape my maw?' A forcible way of expressing the question—'can none but the most violent measures relieve my moral sickness?' *Diapenidion* answers

almost exactly to the modern barley-sugar, being a kind of sweet stuff twisted into a thread, and used to relieve coughs, &c. The prefix *Dia* is explained by Cotgrave as 'a tearme set before medicinall confections, or electuaries, that were devised by the Greeks.' Hence our author says elsewhere (B. xx. 173) that Life strove to drive Death away 'with *dias* and drugs.' The termination *tenidion* means a little twist (of thread, originally), being a diminutive of the Greek πήνη, thread. This *penidion* became *péníde* in French, and *pennet* in English, according to Cotgrave's explanation, who says—'*Penide*, f. a Pennet; the little wreath of sugar taken in a cold.' This puzzling word is thus completely explained; it only remains to add that I am indebted for the explanation of it to Professor Morley.

127. 'I *am* sorry; I am but seldom otherwise.' Surely a most clever rejoinder.

129–187. *Not* in the earliest version. Observe that Langley *now* introduces the words *dwelling in London.*

130. *And gert*, 'And caused detraction to be made by means of a broker, to find fault with other men's ware.' That is, he employed brokers to depreciate his neighbours' goods. *Be* is the preposition *by*. The oath of the brokers, given at p. 273 of the Liber Albus, obliged them not to be themselves dealers in the merchandize in which they were brokers, nor to make any bargain unless they bring buyer and seller together, and lawfully witness the sale.

134. *Ira.* Curiously enough, Langley entirely omitted this vice in his earliest version. Seeing his mistake, he elaborated the character with great care. He makes Wrath to have been a *friar*, the nephew of an abbess; he was first employed as gardener to the convent, and afterwards as cook in the kitchen. Langley doubtless refers to the terrible wrath then displayed by the secular clergy against the friars, and by the friars against them, and even by one order of friars against another. Compare the description of *Ire* in Chaucer, Somp. Tale, 299.

138–150. A slightly difficult, but important passage. It means—'I (continually) grafted lying tales upon *limitors* and *lectors*, till they bare leaves of servile speech, to flatter lords with, and afterwards they blossomed abroad in (my lady's) bower, to hear confessions. And now there is fallen therefrom a fruit, that folk have much rather shew their schrifts to *them* than shrive themselves to their own parsons. And now that the parsons have found out that friars share (the profits of confession) with them, these *possessioners* preach (to the people) and calumniate the friars; and the friars (on the other hand) find *them* to be in fault, as people bear witness, (and say) that when they preach to the people, in many places about (it will be found), that I, i. e. Wrath, go with them, and teach them out of my books. Thus both parties talk about spiritual power, so that each despises the other, till either they are both beggars, and live by the spiritual authority which I *give* them, or else they are all rich, and ride about (like rich people),

Wrath never rest from following about this wicked folk—for such is my grace.' Wrath here insinuates that the quarrel generally terminates in one of two ways: either the secular clergy turn beggars like the friars, or the friars obtain wealth enough to buy horses like the secular clergy. The quarrel was, as to which should hear confessions.

138. *Limitours* were members of a convent to whom a certain limited district was assigned to beg in, in order that, each mendicant having a certain round to make, no family might be left unsolicited. Bread, bacon, cheese, logs of wood, &c., were often ready for the limitour when he called. See Massingberd's Eng. Reformation, p. 110; and Chaucer, Prol., l. 209; and Somp. Tale, l. 3. *Listres* are *lectors*. This is ascertained by the following entry in the Promptorium Parvulorum, A.D. 1440. '*Lyysterre* [*various readings* lystyr, lystore, listyr] *Lector*.' The editor, Mr. Way, says this is 'th *reader*, who occupied the second place in the holy orders of the Churc' By *second* place is meant second in ascending order. The seven ord excluding the bishop, were the ostiary (door-keeper), lector, exorcist, a lyth, sub-deacon, deacon, and presbyter. Some MSS. have *legistres*, this would mean *lawyers* and would be out of place; cf. Pass. vii. Mr. Wright guessed *listres* to mean deceivers, from A.S. *list*, deceit; and translates the A.S. *lyster* by the Latin *fautor*, one who favours or fla *Lister* as a proper name is quite a different word, being corrupted *litster*, a dyer.

144. *Possessioners;* see Chaucer's Sompnoures Tale, l. 14. Ty says—'An invidious name for such religious communities as were en with lands. The Mendicant orders professed to live entirely upon Mr. Wright says—'the regular orders of monks, who possessed property and enjoyed rich revenues,' &c. Wycliffe remarks that receauen dymes and dotations, as don these *possessioners*, but some f al such tythes and possessions, as Friers mendicants'; Two Treati James, p. 6. But it is probable that, in the present passage, a *pos* means one of the *beneficed clergy*, as the word *persones* is used as valent. And it is worth remarking, that this same explanation w context in Chaucer's Sompnoures Tale just as well as if we sup to be intended. Observe, for instance, l. 19:—

'Nought for to hold a *prest* jolif and gay;'

and, farther on, the friar says,—

'These curates ben ful negligent and slowe;'
'This every lewed *vicory* or *parsoun*
Can say, how ire engendreth homicide,' &c.

Nothing can give us so clear an idea of a friar as the commen tale of Chaucer's.

154. *Hir were leuere*, &c. 'She had rather swoon or ' it were liefer to her.'

162. *I-made* is the past tense, which is sometimes, but n

with this prefix. Two MSS. read *made*. Cf. l. 507. The sense of the line is—I fed them with wicked words; lit. I prepared their vegetables with wicked words. There is a sort of play upon *words* and *worts*, as in Shak., Merry Wives, i. 1. 124.

163. *Thow lixte*, thou liest. Cf. Crede, 542.

165. *Her eyther*, each of them. *Other*, the other.

166. *Seynt Gregorie*. 'It appears that some Abbesses did at one time attempt to hear the confessions of their Nuns, and to exercise some other smaller parts of the clerical function; but this practice, I apprehend, was soon stopped by Gregory IX, who has forbidden it in the strongest terms.—Decretal. l. v. tit. 38. c. x.;' Tyrwhitt, Introd. Discourse to Cant. Tales, note 7. Tyrwhitt gives the Latin text of the Decretal.

167. *Were prest*, should be a priest; i. e. should hear confessions.

168. *Infamis;* so in the MSS. It is put for the nom. plural. *Thei can*, &c., 'They can so ill conceal counsel,' 'they can so badly kẽep their own counsel.'

172. *Thei taken*, &c., 'They take counsel together;' they combine to devise a punishment.

177. *Fieble*, weak, poor, thin, watery. So in Havelok, l. 323, a maiden is ill-treated, and clothed 'in *feble* wede,' i. e. in poor or miserable clothing.

184. 'Nor too deeply neither.' This use of *neither* is still common.

186, 187. *Esto sobrius;* cf. 'sobrii estote,' 1 Pet. v. 8. *Me* and *my* are evident blunders; but they seem to have emanated from Langley himself, as the six best MSS. all have this reading. It would seem also that Langley afterwards himself perceived and corrected the blunder, for in the C-text or latest version, vii. 168, we find *hym* instead of *me*, in both places, and *hus* (=his) instead of *my*.

189. Skelton has the same name for a covetous man.

'And *Haruy* Hafter, that well coude picke a male.'

Skelton (ed. Dyce), i. 35.

194. *Of=by*. 'His beard was beslobbered, as a bondman's is by bacon.'

196. *Tabard;* see Chaucer's Prol. 20, 541; and cf. note above, to ii. 185.

198. *Haue lopen þe bettere*, could have been (i.e. were) a particularly good jumper. Hazlitt, in his Book of Proverbs, p. 216, has—'If a louse miss its footing on his coat, 'twill be sure to break its neck.'

203. *A leef other tweyne*, a leaf or two. Avarice talks of his first *lesson* in the next line, and of learning his *Donet* in l. 209. So here, still keeping up the metaphor of reading a book, he learns to lie for a leaf or two, as much, that is, as would fill a couple of leaves. All ambiguity is removed by a passage in Richard the Redeles, where the poet [Langley himself, as I have elsewhere shewn] says that his poem will do the king good if he will look over a leaf or two of it:—'ȝif him list to loke · *a leef other tweyne;*' Prol. l. 37.

205. Wy, Weyhill near Andover in Hampshire, as conjectured by Warton,

in a note too long to quote entire; see Hist. Eng. Poetry, ii. 55, ed. 1840. Weyhill fair is still a most famous one to this day, and lasts eight days. The fair for horses and sheep is on Oct. 10; that for cheese, hops, and general wares, on Oct. 11, and the six days following. 'The tolls derived from the sheepfair form part of the stipend of the rector of Weyhill'; *Standard* newspaper, Oct. 11, 1870. Warton says—'One of the chief of them [the fairs] seems to have been that of St. Giles's hill or down, near Winchester, to which our poet here refers . . . . In the fair, several streets were formed, assigned to the sale of different commodities; and called the Drapery, the Pottery, the Spicery,' &c. Fairs long continued to be the principal marts for purchasing necessaries in large quantities. Winchester fair is mentioned temp. Edw. I; see Liber Albus, p. 201.

207. 'The grace (or favour) of guile' is a satirical expression. We speak rather of 'the grace of God.'

209. *Donat*, primer. 'Properly a Grammar, from *Ælius Donatus*, the Grammarian . . . . Among the books written by bishop Pecock, there is the *Donat* into Christian religion, and the Folower to the Donat.'—Warton's Hist. Eng. Poet. ii. 56. See also the note in Dyce's ed. of Skelton, ii. 343.

210. In 1353, statutes were passed regulating the length and breadth of cloth. Thom. Walsingham, ed. Riley, i. 277.

211. *Rayes*, striped cloths. *Ray* means properly a *ray*, *streak*, *stripe*; but it was commonly used in the above sense. It was enacted—'that cloths of *ray* shall be 28 ells in length, measured by the list [*edge*], and 5 quarters in width.'—Liber Albus, p. 631. 'A long gown of *raye*' occurs in Lydgate's London Lyckpeny; Spec. of Eng., ed Skeat, p. 25.

212. *To broche*, &c.;—'To pierce them with a packing-needle, and fasten them together; and then I put them in a press, and penned them fast in it,' &c.

215. *Webbe*, properly a male weaver, *webster* being the feminine; but the rule is not always observed. Observe *spynnestres*, i.e. female spinners, in the next line.

217. *Ac the pounde*, &c. She paid the people whom she employed by the pound, and used too heavy a weight; thus cheating them of their dues.

218. *Auncere*, a Danish steelyard; see the Glossary. In A.D. 1356, we find 'one balance, called an *auncere*,' valued at 12*d.*; and '2 balances, called *aunceres*,' valued at 6*s*. See Riley's Memorials of London, p. 283.

220. *Peny-ale* is common ale, thin ale, as is certain from its being spoken of as a most meagre drink, suitable for strict-living friars, in Pass. xv. *Podyng-ale* (*puddynge-ale* in Trin. MS.) was probably named from its being thick like *pudding*. Thus in Pass. xix., a fraudulent brewer boasts of drawing *thick ale* and *thin ale* out of one hole in a cask. The penny-ale was sold at *a penny a gallon*, but the best ale at 4*d*. See l. 224.

221. *Hymselue* (not *hemselue*, observe) may refer to the *ale*; observe the next line, and note that the use of *hym* for *it* was common. The MS.

from which Crowley printed actually had *itselfe*. Still, the C-text h *hemselue*.

225. *In cupmel*, by cups at a time. She knew better than to measure i in a gallon measure.

227. *Hokkerye*, i.e. the retail trade. A *huckster* was one who retailed ale, &c. from door to door. 'Item, that no *brewer* or *brewster* sell any manner of *ale* unto any *huckster*,' &c.—Liber Albus, p. 312.

228. *So the ik*, so may I thrive, as I hope to prosper.

230. *Walsyngham*. See note to Prol., l. 54.

231. *Rode of Bromeholme*, cross of Bromholm in Norfolk. In A Chronicle of London, p. 10, we find that in 1224 [rather 1223 or 1222], 'the emperour Baldewyn, which whanne he went to bataile to fyghte with Godes enemyes, he hadde a croos boren before hym, whiche crosse seynt Eleyne made of the crosse that Cryst deyde upon; and there was an Englyssh prest that tyme with hym that was called Sir Hughe, and he was borne in Norfolke, the whiche prest broughte the same crosse to Bromholm in Norfolke.' Mr. Wright refers to Matthew Paris (p. 268). He adds—'In the MS. Chronicle of Barthol. de Cotton, it is recorded at the date 1223—Eo tempore Peregrinatio de Bromholm incepit.' Hence Avarice could visit Our Lady of Walsingham and the piece of the true cross at Bromholm in one journey, and pray to be brought out of debt by having his cheating tricks forgiven him. The story of the finding of the True Cross by Helen, mother of Constantine, is well-known. There is a drama on the subject by Metastasio, called *Sant' Elena*. Cf. Chaucer, Reves Tale, 366; Pardoneres Tale, 489.

232–303. Not in the A-text, and considerably varied in the C-text.

238. He pretends that he thought *restitution* was the French for *robbery*. Norfolk is evidently considered as one of the least refined parts of the island, being in an out-of-the-way corner. The common proverb—*Jack would be a gentleman if he could speak French*—shews that the common people had much difficulty in learning it. Trevisa fixes the date 1385 as the year, *just before* which children began to learn to translate Latin into *English* instead of *French*, as formerly. See Warton. Hist. Eng. Poetry, i. 5.

240. *Vsure*, usury. 'All usury was prohibited as a sin by the Canon Law.'—Southey; Book of the Church, p. 187.

242. *Lumbardes and Jewes*. 'A set of *Lombards* established themselves here, in connexion with the legates, to advance money upon all sums due to the Pope, for which they exacted the most exorbitant usury,' &c.—Southey, *as above*. Cf. Chaucer, Schipm. Tale, l. 367. The Jews were constantly accused of being the offenders, whenever clipped coin was found, which was very often. Thus in the seventh year of Edward I, 'the viii day of seyn Martyn, alle the Jewes of Engelond were taken for clippyng of money.'—A Chron. of London, p. 28.

244. *And lene it*, &c.; 'and to lend it for love of the cross, to appoint : *and get* rid of the light coin,' in which case *it* refers to the coin; o

me, 'and to lend it for love of the cross, (for the borrower) to give me a edge and lose it,' where *it* is the pledge. I think the latter is the meaning, ough the change of the subject of the sentence is awkward. Sir John andevile says that a King of France bought the crown of thorns, spear, d one of the nails used at the Crucifixion, from the Jews, 'to whom the perour had *leyde hem to wedde*, for a great summe of sylvre.' *For love of e cross* is a clever pun, as *cross* refers frequently to the cross on the back old coins, and was a slang name for a coin, as in Shakespeare. *Cross-ed-pile* is the old name for *heads and tails*. It is clear enough what varice did: he first clipped coins and then lent them, taking a pledge hich he hoped would not be redeemed. The reading of the C-text helps out; it is—

'And lente for loue of the wed · þe whiche ich let betere
And more worth þan þe moneye,' &c. C. vii. 243.

let betere = I set more store by.

246. Compare—'Jucundus homo, qui *miseretur et commodat*, disponet rmones suos in judicio.' Ps. cxii. 5 (cxi. 5, Vulgate). Avarice obtained ore manors through his customers being in arrears of payment, than he uld have obtained by practising liberality. *Maneres* is spelt *manoirs* in he Trinity MS.

249. In an ordinance against usurers (38 Edw. III) we find that certain ersons exerted themselves to maintain usury—'which kind of contract, the ore subtly to deceive the people, they call *exchange* or *chevisance*, whereas t might more truly be called *mescheaunce* (wickedness).'—Liber Albus, 319.

261. 'As courteous as a dog in a kitchen.' This alludes to an old ironical roverb, which appears in French in the form—'Chen en cosyn [*cuisine*] ompaignie ne desire;' in Latin in the form—'Dum canis os rodit, sociari uribus odit;' and in Middle English—'Wil the hund gnaȝh bon, i-fere neld e non;' i. e. While the hound gnaws a bone, companions would he none. ee Wright's Essays, i. 149.

263. *Lene . . . the grace*, lend thee grace. The word is here *lene*, not *eue*, as it is transitive.

272. *And*, if. Line 273 is from the Cambridge MS.

279. 'Nec dimittitur peccatum, nisi restituatur ablatum;' Peter Cantor, ap. 153 (ed. Migne). Migne adds the reference—'Reg. 4, jur. in 6, ex ug.;' which I do not understand. I find, however—'Si enim res aliena, ropter quam peccatum est, cum reddi potest, non redditur, non agitur oenitentia, sed fingitur; si autem ueraciter agitur, *non remittetur peccatum, isi restituatur ablatum*; sed, ut dixi, cum restitui potest;' S. August. Epist. liii. sect. 20; Opera, ed. Migne, ii. 662.

283. Ps. li. (l. in Vulgate) is called *Miserere mei Deus* from the first words in it. In verse 6 (8 in Vulgate) we find—'Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.'

286. Ps. xviii. 25 (xvii. 26, Vulgate). 'Cum sancto sanctus eris, et cum viro innocente innocens eris.'

289. The Latin quotation is omitted in some MSS. It is not quite exact 'Suavis Dominus universis: et miserationes ejus super omnia opera ejus. Ps. cxliv. 9, Vulgate.

291. There is a parallel passage in Hampole's Pricke of Conscience, l. 6311–6319:—

'For the mercy of God es swa mykel here,
And reches over alle, bathe far and nere,
That alle the syn that a man may do,
It myght sleken, and mare thar-to.
And thar-for says *Saynt Austyn* thus,
A gude worde that may comfort us:
Sicut scintilla ignis in medio maris,
ita omnis impietas viri ad misericordiam Dei.
"Als a litel spark of fire," says he,
"In mydward the mykel se,
Right swa alle a mans wykkednes
Un-to the mercy of God es." ' (Ed. Morris, p. 171.)

The nearest passage to this which I have yet found is the following:—

'Tanquam unda misericordiæ peccati ignis exstinguitur.'
S. August. in Ps. cxliv. 8 (Vulgate).

293. *To gete the with a wastel*, to get thee a cake with. See note to ii. 31; and observe Chaucer's use of *wastel*, Prol. 147.

303. *Lent yow of owre lordes good*, lent you, of our Lord's *wealth*; i. e. spiritual strength to resist temptation.

312. *Piones*, seeds of the pæony. They were used as a medicine, but sometimes also as a spice, as here. See note in Liber Albus, p. 197.

313. *Fastyng dayes*. We learn from l. 367 that the circumstances here described took place on a *Friday*, a fitting day for Glutton to go to church and confess. Cf. also ll. 381, 384, 389, 416. The scene here described with such vivid dramatic power took place, it is evident, in some large ale-house in London, not very far from Cock Lane, Smithfield (l. 319), from Cheapside (l. 322), and from Garlickhithe (l. 324). It was also probably very near a *church* (l. 319). It is a very curious fact, that there is absolutely no reason why the 'Boar's Head,' in Eastcheap, immortalized by Shakespeare, should not have been the very tavern here meant. The Boar's Head is mentioned in a will of the date of Richard II, it boasted to be the 'chief tavern in London,' and (which is very curious) its back-windows looked out on to the burial ground of St. Michael's, a church which is now pulled down, but has given its name to St. Michael's Lane. The will above mentioned further shews that 'the tenement called the Boar's Head,' was given to a college of priests, founded by Sir William *Walworth* in St. Michael's Church. This is, possibly, the true reason for

the name of 'the church' not being given. More than this, Langley lived at one time in *Cornhill*, which is close by. Glutton may be considered as the Sir John Falstaff of the scene. See Larwood, Hist. of Signboards, p. 378.

315. *Cesse*, i. e. Cis or Cicely, short for Cecilia.

319. Women of ill repute might be put in the pillory; and if so, they were afterwards to be led 'through Chepe and Newgate, to *Cokkeslane*, there to take up their abode.'—Liber Albus, p. 395. Cock Lane, West Smithfield, has, I believe, been lately rebuilt. The church may have been St. Michael's; see note above. If not, it may have been St. Peter's in Cornhill; see note to l. 328. In the C-text, Langley adds to the company some Pick-purses, and the hangman of Tyburn.

320. *Dawe* or *Davie* is for David. Cf. 'When *Dauie Diker* diggs and dallies not;' Gascoigne's Steel Glass, 1078; in Specimens of English, p. 322. Cf. the names *Dawson*, *Dawkes*, *Dawkins*, *Dakin* (for *Dawkin*), &c.

321. *Flaundres*. There were many Flemish women, mostly residing in Cock Lane, as they were forbidden to lodge in the city; Memorials of London, ed. Riley; i. 535.

322. *Rakyer of Chepe*, a scavenger of West Cheap, or Cheapside. The word *rakyer*, evidently meaning a raker or street-sweeper, occurs in a Proclamation made in the thirty-first year of Edw. III. See Riley's Memorials of London, p. 299, and Liber Albus, p. 289; also p. 23.

324. *Garlekhithe* is near Vintry Ward. Stow says—'There is the parish church of St. James, called at Garlick hithe, or Garlick hive; for that of old time, on the bank of the river Thames, near to this church, garlick was usually sold.'—Survey of London, ed. 1842, p. 93. The next landing-place, westward, is Queen Hithe.

324. It has been suggested that *Griffin* is an allusion to the Griffin (Griffin to the vulgar eye, though Cockatrice in the Heralds' office), which was emblazoned on the ancient shield of the principality of Wales.—Notes and Queries, 3rd S. xii. 513. The Harleian MS. 875 has *Gruffith*, i. e. Griffith, a common Welsh name.

328. *Atte newe faire*, at the new fair. I am told there is a reference here to an old game called handicapping. It seems that Hikke chose Bette to be his deputy. Then Bette and one appointed by Clement tried to make a bargain, but could not settle it till Robyn was called in as umpire; by whose decision Clement and Hikke had to abide. But it is clear, from Riley's Memorials of London (p. 33), that 'The neue Feyre' was another name for what was afterwards called an 'Evechepynge.' In 1297, a sort of mart called 'The neue Feyre' was held in Soper Lane, now Queen Street, Cheapside. Later, there were two 'Evechepynges,' one in Cheapside, the other and principal one in Cornhill; and they were held at hostelries or taverns. The passages relating to them are too long for quotation.

353. Gleemen were frequently blind formerly, as now, and were led by a dog.

355. 'Like one who lays nets, to catch birds with.'

370. *Wif;* many MSS. read *wit.* Either will do; for in the C-T (vii. 421) the line is—

'Hus wyf and hys inwit [*conscience*] · edwited hym of hus synne.'

402. *Robyn Hood.* This seems to be the earliest mention of R Hood. The next earliest is in Wyntoun's Scottish Chronicle, written a A.D. 1420, where Little John is also mentioned. But Mr. Wright th that one of the extant Robin-Hood ballads is really of the date of Edwa See his Essays on England in the Middle Ages, ii. 174. *Randolf e Chestre* is either the Randulph or Randle, earl of Chester, who liv Stephen's time, and was earl from A.D. 1128 to 1153; or else his gra of the same name, who married no less exalted a personage than Cons widow of Geoffrey Plantagenet, and mother of Prince Arthur; and wh earl from 1181 to 1232. Both were celebrated men, but the latter more likely to be meant, both as being more famous and later in date sides which, he was once released from prison *by a rabble of min* Ritson's Ancient Songs, vol. i. pp. vii, xlvi. The lives of these ear detailed in an exhaustive manner by Mr. Hales, in the edition of the Folio MS., 1867. See vol. i. p. 258. Concerning Robin Hood, se Chambers' Book of Days, ii. 606, and i. 580. The 'Robin-Hood g were held on May 1.

409. *And other*, and otherwise; cf. *an elles*, Prol. 91.

413. *Somer game of souteres*, a summer game played by shoem A *summer game* is probably the same as *summering*, a rural sport at summer; *somer-game* occurs in Chaucer, C. T. 6230. See Nares refers to Brand's Pop. Antiq., i. 240 (4to. ed.); Strutt's Sports and Pa p. xxvi, and Mr. Markland's Essay on the Chester Mysteries, in the 3 of Malone's Shakespeare, p. 525, ed. Boswell. The great day w St. John the Baptist's eve, i. e. June 23, or Mid-summer eve. Nares an extract about 'May games, wakes, *summerings*, and rush-be Large bonfires were always part of the sport. The following passa throws some light upon the matter. 'Why, quoth I, could they ca barre and sledge well? I wyll tell you, syr, quoth hee, you knowe hath bene *manye games this sommer*. I thinke verely, that if some o lubbars had bene there, and practysed amongest others, I beleue they have carryed awaye the beste games. For they were so stronge and st that I was not able to stande in their handes.' Harman's Cave Furnivall, p. 47. See too the description of the Cotswold games at suntide in Chambers' Book of Days, i. 714. The modern name for is 'athletic sports.'

416. *Late I passe*, I let pass, I pay no heed to. Cf. Chaucer, Prol.

419. *Ite, missa est;* the concluding words of the service of the From this form of words *Missa* and *Missal* are said to be derived.

420. *But-if*, except; 'except sickness cause it.' See l. 458.

Vp gesse, upon guess, by guess. A fine touch.
Volfe, sol-fa. To *sol-fa* is to practise singing the scale of notes.
S. read *solue.* The C-text has *solfye;* viii. 31.
Beatus vir, Ps. i, or cxii. *Beati omnes*, Ps. cxxviii.
But-3if, except; 'except it be scored on a tally.'
.e. unless something eatable is held in the hand.
A Leonine hexameter; I do not know from whom it is quoted.
Volde, who would. This omission of the relative is not uncommon
y.
n Hampole's Prick of Conscience, ii. 3398–3411, the ten things
roy venial sins are holy water, almsdeeds, fasting, the sacrament,
Noster, shrift, the bishop's blessing, the priest's blessing, *knocking breast as practised by a meek man*, and extreme unction. *Bidde ace*, pray to Him for His grace.
But sykenesse it lette, unless sickness prevent it.
The rode of Chestre, the cross or rood at Chester. Mr. Wright
om Pennant's Tour in Wales (edit. 1778, p. 191), to shew that a
ross once stood in a spot formerly known as the *Rood-eye*, i.e.
nd, but now known only by the corrupted name of *Roodee*, and
race-course. There was also at Chester a college of the Holy Cross.
bers' Book of Days, i. 428.
Robert. The similarity of the words *robber* and *Robert* early gave
pun, whereby *Robert* was a common name for a *thief.* Mr. Wright
om the Political Songs, p. 49, the expression—'per *Robert, robbur* r.' See the note to Prol. l. 44. *Reddite;* i. e. the text—'Reddite ibus debita;' Rom. xiii. 7.
For ther was nou3te wher-of, because there was nothing wherewith i. e. to make restitution. *Of* often has the force of *with* or *by.*
n the apocryphal Gospel of Nicodemus, the name of the penitent
imas or *Dismas*, and that of the other thief, *Gestas.* Other names are Titus and Dumachus—

> 'Then on my right and my left side
> These thieves shall both be crucified,
> And *Titus* thenceforth shall abide
> In Paradise with me.'—Longfellow's Golden Legend.

Memento. An allusion to the words of the thief—'Domine, *memento* veneris in regnum tuum.' Luke xxiii. 42.
Reddere ne haue, have no money to make restitution with.
With crafte, that I owe, by any handicraft, that which I owe. *Crafte* ed in a good sense. *Owe* is, in Middle English, both *to possess* and *to* e modern sense. To obviate confusion, the scribe of the Laudian written *debeo* over this word, as a gloss.
That penitencia, &c., that he would polish his pike, called *penitencia*, nd by help of it leap over the land (be a pilgrim) all his life-time.

A pilgrim always carried a staff, generally with a spike at the end, whence it was called a *pike-staff*. A *land-leper* or *land-loper* was a vulgar name for a pilgrim. Thus we find in Cotgrave's French Dictionary—'*Villotier*, m.: A vagabond, *land-loper*, earth-planet, continuall gadder from towne to towne.' The word *hym* refers to the pike-staff. Cf. l. 542.

491. *Ade*, written for *Adæ*, i. e. of Adam. Professor Stubbs has kindly pointed out to me that this is taken from a passage in the Sarum Missal, viz. from the Canticle 'Exultet' sung upon Holy Saturday at the blessing of the Paschal candle:—'O certe necessarium Ade peccatum et nostrum; *quod* Christi morte deletum est. O felix culpa, que talem ac tantum meruit habere redemptorem.' See Wyclif's Works, ed. Arnold, i. 321, note.

494. 'And madest Thyself, together with Thy Son, and us sinful men alike.' The sense is clearer than the construction. Cf. l. 495. The two Latin quotations are from Gen. i. 26 and 1 St. John iv. 16.

495. *Thi self sone*, Thy Son Himself. *In owre sute*; here *sute* is the reading of most MSS., and so also in l. 504, whilst in l. 498, the word is written *secte*. It makes no difference, since *secta* (from Lat. *sequi*) meant, in mediæval Latin, either the right of prosecuting an action at law or the *suit* or action itself; where *suit* is from the Fr. *suivre*, the equivalent of *sequi*. And again, *secta* meant a *suit* of clothes, which is the meaning here. We should now say—'in our *flesh*.' Cf. l. 508. See 'Sect' in Wedgwood's Etymological Dictionary, which makes it clear that *sect* is from *sequi*, not *secare*. *Secta* even means a *suite* or set of people; cf. 'and thereupon he produced his *suit*'—Liber Albus, p. 342; where the Latin has *sectam*, i. e. his set of witnesses.

498. *It ladde*, led it (i. e. the sorrow) captive. See Eph. iv. 8, Ps. lxviii. 18.

500. *Mele-tyme of seintes*, meal-time of saints. This seems to refer to the sacrifice of the mass, when the saints feed upon Christ's body, literally, according to the Romish belief, spiritually, according to ours. Mass could be said only between dawn and midday. Midday was, however, not the usual time for celebration; it was generally much earlier. See Rock, Church of our Fathers, iii. pt. 2. 23. The expression must therefore directly refer to the time of the crucifixion, when Christ's blood was shed upon the cross. The quotation from Isaiah ix. 2 is explained in the apocryphal Gospel of Nicodemus with reference to the 'Harrowing of Hell,' i.e. the descent of Christ into hell to fetch out the souls of the patriarchs. Isaiah is there introduced as explaining that the moment of fulfilment of this prophecy has arrived. See the whole account, as there narrated.

504. *In owre sute*, in our *suit*, i. e. in a human body; see note to l. 495, and cf. l. 508.

506. *Non veni*, &c.; Matt. ix. 13. In MSS. of this date, *sed* is commonly spelt *set*, as here.

507. *Ymade*, composed, narrated. To *make* is to compose, especially in *verse; but* here it is applied to prose writings.

508. *In owre armes*, in our armour, or in arms marked with our device : a
ase taken from the terms of a tournament. The quotation is from
hn i. 14.

512. *Ribaudes*, ribalds. See a long note in Political Songs, ed Wright,
9, p. 369. It was chiefly applied to the lowest class of retainers, who
ld be relied on to do the lord's dirty work. 'In the household of the
g of France there was a *Rex ribaldorum*, whose office was to judge dis-
s, &c., which might arise among retainers of this class.' And see Du
ge, s.v. *ribaldus* and *goliardia*. Cf. Pass. vi. 75.

14. *Hent*, seized. In Ps. lxxi. 20, we find 'thou shalt quicken me again,'
the Vulgate has the past tense instead of the future—'conversus vivifi-
me.'

15. Ps. xxxii. (xxxi. in the Vulgate) begins with—'Beati quorum re-
æ sunt iniquitates, et quorum tecta sunt peccata.'

16. See Ps. xxxvi. 7; in the Vulgate, xxxv. 7.

20. In the A-text, or earliest version of the poem, a new Passus—Passus
-begins here. By this simple test, the MSS. of the A-text may be at
recognised.

23. This excellent description of a Palmer should be noted. Mr. Wright
draws attention to a similar description in Sir Walter Scott's Marmion,
o i. st. 23, 27. Instead of quoting these familiar lines, I give Sir Walter
t's note—'A *Palmer*, opposed to a *pilgrim*, was one who made it his
business to visit different holy shrines; travelling incessantly, and sub-
ig by charity: whereas the Pilgrim retired to his usual home and occu-
ns when he had paid his devotions at the particular spot which was the
ct of his pilgrimage.' Bell (in his notes to Chaucer) says that this is a
ful notion, copied by Scott from Speght; the fact being that a *palmer*
it a pilgrim to the *Holy Land*, which was, doubtless, the *original*
ning. But see the Palmer's speech in the Four P's, by John Heywood;
the romance of Sir Isumbras, who went about *as a palmer;* and cf.
ucer, Prol., l. 13.

26. The *bowl* and *bag* were invariably carried; the former to drink out
he latter to hold scraps of meat and bread.

27. The *ampullæ* were little phials, containing holy water or oil. They
generally made of metal, nearly flat, and stamped with a device de-
ig the shrine whence they were brought. See a drawing of one in Cults,
es and Characters of the Middle Ages, p. 171. On pilgrims' *signs*, see
nbers' Book of Days, i. 338; see also the Introduction to the Tale of
n, ed. Furnivall, 171, 175, 191.

28. *Galice*, Gallicia. This refers to the famous shrine of Santiago
James) at Compostella in Gallicia. Cf. Prol., l. 47.

29. *Cruche*, cross. Hence the term Crouched Friars or Crutched Friars.

30. The alliteration is not apparent, but Langley sometimes makes *f*
rative *with v*. *Cf.* Chaucer's Prol., l. 685, and see Chambers' Book

of Days, i. 100. 'Inter has feminas una fuit Bernice, sive Veronice, Veronica, qui sudarium Christo exhibens, ut faciem sudore et sanguine m tem abstergeret, ab eo illud recepit, cum impressa in illo ejusdem C effigie, ut habet Christiana traditio.' Cornelius a Lapide, in S. Matt. xxv

535. *Ermonye*, Armenia. *Alisaundre*, Alexandria.

544. *Peter!* i. e. by St. Peter. This is a very common exclamati which there are several instances. See e. g. Chaucer's House of ii. 526, in Morris's edition, where Tyrwhitt's edition has *Parde;* als Cant. Tales, l. 13144. It possibly originated with the popes, as Innoc used to swear by St. Peter; see Southey's Book of the Church, p. 15(to the duties of a ploughman, here described in ll. 548–556, we shoul pare the poem of How the Plowman lerned his Paternoster, printed ir litt's Early Popular Poetry, vol. i. We there read—

'He coude eke sowe and holde a plowe,
Bothe dyke, hedge, and mylke a cowe,' &c.

See also Chambers' Book of Days, i. 96. The character of PIER PLOWMAN is here introduced for the first time. When all the peniten searchers after Truth are at fault, when even a palmer declares he heard of any saint of that name, the homely ploughman steps forwa claring that he knows Truth well. It was his own conscience and his common sense that led him to this knowledge. We may *here* take P the type of Honesty, not without remembering that Langley *after* identifies him with the truest of all Teachers of men, our Lord Jesus.

556. *To paye*, lit. to pleasure, i.e. to His satisfaction. By Truth is God the Father. *Paye* is not here equivalent to *pay* in the modern notwithstanding the occurrence of *huire* (hire) in the next line.

566. *For seynt Thomas shryne*, for all the wealth on St. Thomas' sh Canterbury. No shrine could boast more wealth than this of Bek object of the journey of Chaucer's Canterbury pilgrims.

572. The way to Truth lies through the ten commandments, m which are named below, viz. the fifth in l. 576, the third in l. 579, the in l. 582, the eighth and sixth in l. 586, the ninth in l. 589.

578. *Lightloker*, lightlier, more lightly. These comparatives in *-lo* not uncommon in Middle English.

579. *Swere-noughte*, &c.; swear not unless it be necessary, and, ir cular, (swear not) idly by the name of God Almighty. The whole forms, in Langley's allegorical language, the name of a place.

589, 590. *Bergh*, a hill. *Frithed in*, enclosed by a wood, wooded round.

594. The description of the way to Truth (ll. 570–593) is partly ir from a poem called La Voie de Paradis, by Rutebuef, a French tro *see* the edition by Jubinal, ii. 24–55. Rutebuef, in his turn, imita *earlier poet*, named Raoul de Houdaing. The description of Truth's

have been partly imitated from the French poem Le Chastel d'Amour, ishop Grosteste, translated under the title of the Castle of Love. In particulars, it resembles the old English prose treatise known as the ye of Saynte Spirite,' or the Abbey of the Holy Ghost: see Religious in Prose and Verse, ed. Perry, 1867 (E. E. T. S.). William's origin- most surprising; this is one of the few places where there are traces borrowing from others. See 'Castel off Loue,' ed. Weymouth, pp.

'The doorkeeper is called Grace.'

This Latin quotation is thus Englished in MS. Harl. 7322, fol. 143:—

ȝe ȝates of parais · þoruth eue weren iloken,
ınd þoruth oure swete ladi · Aȝein hui beoþ noupe open.'

Political, Rel. and Love Poems, ed. Furnivall, p. 230.

Morris's edition of Chaucer, vol. vi. p. 310, will be found the line—

'Paradise yettis all opin be throu the,'

he person addressed is the Virgin Mary. The idea seems to have ken from St. Jerome; see Migne's edition, vol. xi. coll. 127, 141.

To late wel by thiselue, to think much of thyself; cf. l. 620.

Seuene sustren, seven sisters. To counteract the seven deadly sins, hristian virtues were enumerated by early theologians. Thus, in the te of Inwyt (ed. Morris, p. 159) we find this list. 'Boȝsamuesse, *gainst*] Prede. Loue, a-ye Enuye. Mildenesse, a-ye Felhede. Prou- ye Slacnesse. Largesse, a-ye Scarsnesse. Chastete, a-ye Lecherie. , a-ye Glotounye.' See note to l. 62 above, where all the 'seven are mentioned except 'Peace,' who takes the place of Business.

But grace be the more, unless mercy be extended.

Cutpurs, thief. On cut-purses, see Chambers' Book of Days, ii. 669.

Wite God, God defend us, God protect us, an old oath; quite dis- om the expression *God wot*, God knows. See *Witen* in the Glossary.

Mercy is identified here with the Virgin Mary, as in the quotation 2.

Where thei bicome. The modern equivalent phrase is—'where they e to,' or 'what has become of them.' Cf. the first line of the next

PASSUS VI.

che a fote, each foot of the way, every step of the way.

rye, to plough. Cf. Chaucer, Knightes Tale, l. 28—

'I have, God wot, a large feeld to *ere*.'

or shedyng, to prevent spilling. Cf. note to l. 62.

for the lordes loue of heuene; for love of the Lord of heaven. Observe erence of arrangement. So, in Chaucer, Sq. Tale, l. 209, *the Grekes ron*, is *the hors of Sinon the Greek*. Cf. l. 223 below.

Lord Cobham, speaking of the duties of knights, said—'They ought preserve *God's people* from oppressors, tyrants, and thieves; and to

see the Clergy supported, so long as they teach purely, pray rightly, a minister the sacraments freely.'—Southey's Book of the Church, p. 204. C Gower, Conf. Amant. iii. 380 (ed. Pauli); Wyclif's Works, ed. Arnold, iii. 20

40. 'And if you fine any man, let mercy assess the fine;' i. e. let it be light one.

50. *Yuel*, difficult, hard; so *yuel to defye* = hard to digest, in Pass. l. 121. All are equal in the grave.

54. *Harlotes*, ribalds; a term generally applied to tellers of loose stories whence our author calls them 'the devil's *diseurs*,' i. e. the devil's story tellers. They held forth in the hall 'atte mete,' whilst their employers we eating. They were *men*, as said in l. 55. See Warton's Hist. of Eng. Poe i. 68 (ed. 1840).

62. *For colde*, as a remedy *against* cold. *For* very often has this sens of *against*. Cf. i. 24, and Chaucer's Sir Thopas, B. 2052.

69. *Maugre*, &c., 'in spite of any one who grumbles about it.'

72. *Iogeloure*, juggler; Lat. *joculator*. See Tyrwhitt's note to Chauce C. T. l. 11453. 'The name of *Jogelour* was, in a manner, appropriated t those, who, by sleight of hand and machines, produced such illusions of th senses as are usually supposed to be effected by enchantment. This species o *jogelour* is [also] called a *Tregetour*.' Cf. Chaucer's House of Fame, iii. 169—

'There saugh I pleyen *jugelours*,
Magiciens, and *tregetours*,' &c.

Tyrwhitt's note is long and full. Se also Ritson, Metrical Romances, i p. ccv. of Preface, where he insists that *jougleour* ought never to be misspel *jongleur*, as is often done. This, however, is a question of date; *jongleu* occurs frequently in later French than that in which we find *jougleur*; the *n* was inserted, as in *langouste* from *locustum*, *concombre* from *cucumerem*. And compare—

'There myghtist thou se these flowtours,
Mynstrales, and eke *jogelours*,
That wel to synge dide her peyne.'
Romaunt of the Rose, 763.

Jack Juggler is the name of a play, in Dodsley's Old Plays, ed. Hazlitt, vol. ii.

77. 'Deleantur de libro viventium, et cum iustis non scribantur,' Ps. lxviii. 29 (Vulgate). The last part of the quotation Langley interprets to mean that churchmen ought not to receive tithes from such people.

79. *They ben ascaped*, &c. Dr. Whitaker paraphrases this by—'they have escaped payment by good luck'—which is probably right. For *auenture* the Vernon MS. reads *thrift*, success.

84. Here Piers again begins speaking. *Late god yworth*, may God be.

88. Lines 88—101 contain Piers' *biqueste*, i.e. his will. It begins with a common formula—*In dei nomine*. He bequeaths his soul to his Maker, his body to the church to which he paid tithes, his money to his wife and chil-

Whitaker remarks upon this passage—'To commit the soul to Him made it, was, in the course of a century and a half after this time, nted so heretical, that the church would not have kept the testator's s. For this very offence, and for omitting the names of the Virgin y and other saints, as joint legatees, the body of a Mr. Tracy was dug ut of his grave.' See Tracie's will, in Massingberd, Eng. Ref. p. 165; in Chambers' Book of Days, ii. 429.

4. *He*, i.e. the *persona ecclesiae*, the parson.

7. *Memorye*, commemoration of benefactors.

02. For *Lukes*, MSS. of the A-type have *Chestre;* cf. Pass. v. 467. *es* is Lucca, formerly also spelt *Luca*, where there was a famous cross.

05. The definition of *plough-foot*, as given in Fitzherbert's Boke of bandry, fol. 2 back, is as follows:—'The *plough-fote* is a lyttell pece of lde, with a croked ende set before in a morteys in the ploughe-beame, : fast with wedges, to dryue vppe and downe, and it is a staye to order 'hat depenes the ploughe shall go.' In a modern plough, small wheels : the place of it. I am indebted for this reference to Dr. Morris, who kindly contributed many useful hints, much to the improvement of the ent edition of this work.

07. *Perkyn*, little Piers or Peter; the same as Peterkin. It is merely a iliar term for Piers in this passage.

14. *High prime*. This expression is copied in a poem by Lydgate, which :tter known, perhaps, than any other of his, named 'The London Lick- r:'

> 'Then to Westmynster gate I presently went,
> When the sonn was at *hyghe pryme*.'
>
> Specimens of English, ed. Skeat, p. 25.

:ems to mean, when *prime was ended*, and it certainly marks the first k in the day's work. *Prime* is commonly explained to mean six in the ning, but Cotgrave explains it as the first hour of the artificial day (or according to the sun) which begins at about 8 in winter, 4 in summer, at 6 only at the equinoxes. Again, some explain *prime* to be the *fourth* of the natural day, viz. from 6 to 9 A.M. always; see Tyrwhitt's , Cant. Tales, l. 3904. But putting together the various passages where ucer uses the word *prime*, I have shewn, in my edition of Chaucer's olabe, p. lxii, that the term was commonly used in the sense suggested 'yrwhitt, viz. as meaning the period from 6 to 9 A.M.; but, when restricted particular moment, it meant the *end* of that period, or 9 A.M. only. It probably to obviate the vagueness in the use of the word that *high prime* e term employed here; it doubtless signifies that the period of prime ended, or that it was nine o'clock. Perhaps the same thing is expressed he term *fully prime*, in Chaucer's Sir Thopas (Group B, 2015); whilst tle past the hour of nine is denoted by *prime large* in the Squyeres Tale, io. Mr. Dyce says—'concerning this word see Du Cange's Gloss. in

Prima and Horæ Canonicæ, Tyrwhitt's Gloss. to Canterbury Tales, Sibbald's Gloss. to Chron. of Scot. Poetry, and Sir F. Madden's Gloss. to Syr Gawayne. See also Timbs, Nooks and Corners of English Life, p. 222. It is clear from ll. 115 and 116, that Piers was a 'head harvest-man.' See Knight's Pictorial Hist. of England, i. 840; and a good article on the duties of a ploughman in Chambers' Book of Days, i. 96.

117. *Atte nale = atten ale* or *at then ale*, i. e. at the ale. In the same way *atten ende* (at the end) was afterwards corrupted into *at the nende*. See Warton, Hist. E. P., vol. ii. p. 79, note.

118. '*How! trollilolli*' is the burden of a song, answering nearly to the modern *tol de rol*. In Ritson's Ancient Songs, vol. ii. p. 7, is a song, with a burden of *trolly loley* occurring at every third line. In the Chester Plays (ed. Wright, p. 136) when the shepherds sing, we find the direction—'Singe *troly loly, troly loe*.' Here is meant, that all which some of the men did towards ploughing the half acre was to sit and sing choruses over their cups.

122. *Haue that reccheth*, take him who cares. *Reccheth* = recketh.

123. *Feyned hem blynde*. Compare—'Also Fryers saien, that it is needful to leaue the commandement of Christ, of giving of alms to poore feble men, to poore crooked men, to poore blinde men, and to bedredden men, and giue this almes to Hypocrits, that fainen hem holie and needie.'—Wycliffe; Two Treatises against Friers, p. 25.

147. 'The day's work was supposed to be completed at the ninth hour—three in the afternoon according to our reckoning. This hour was called *high noon*, and the meal then taken was called a noonshun or nuncheon.'—Timbs; Nooks and Corners, &c., p. 222. Is is certain that *none* originally meant about three o'clock in the afternoon at the equinoxes, but it was afterwards shifted so as to mean midday, our modern *noon*. See Wedgwood, s. v. *Noon*. There seem to have been two principal mealtimes, viz. dinner at about nine or ten A.M., and supper at about five or six P.M.; cf. ll. 262, 265. See Wright's Hist. of Domestic Manners, p. 155. But there is here reference to the *one* meal at twelve o'clock, to which anchorites and hermits restricted themselves. In this they adopted the rule for *fasting-days*, viz. to have dinner at twelve instead of nine, and no supper.

151. *Posteles*, apostles, i. e. preachers, probably preaching friars. Not to be confused with *postills*, i.e. commentaries, which were things preached.

163. *Wolveskynnes*, of the kind or nature of a wolf. Cf.

'Thei ben wilde werwolves · that wiln the folk robben.'

P. Ploughman's Crede, l. 459.

164. *That ilke while worth*, &c., in the meanwhile there will be no abundance, &c. *Worth*, lit. becomes; but it is often used as a future. *Liggeth*, lies idle.

171. 'And accounted Piers at the value of a pea;' i. e. set him at naught.

191. 'And cut their copes, and made them into jackets.' 'They had *also*,' *says* Camden (Remains, p. 234, or p. 196, ed. 1657), 'a gowne called

git, a jacket without sleeves called a *haketon*, a loose jacket like a *tabard*, short gabbardin called a *courtpie*, a gorget called a *chevesail*, for as yet ney used no bandes about their necke; a pouche called a *gipser*,' &c. trutt, Manners and Customs, ii. 85. It was easier to work in jackets.

196. *Bayarde*, a common name for a horse, and used by Chaucer. The assage refers to the custom of giving horses *bread* to eat, as is still common n the continent. Cf. l. 217. A statute of Edward III orders—that horse-read be made only of beans and peas, without other mixture. The making f horsebread was formerly a regular part of a baker's business. Se Toulmin mith's English Gilds, p. 366.

203. *Owne erde*, native place or country. Cf. A.S. 'on þ'num *earde*,' in ine own country; Luke iv. 23. Not the same word as *erthe* (earth).

214. *Make hem to worche*. After the pestilence of 1349, there was a rant of labourers. Edward published a proclamation, compelling men and romen, in good health, and under sixty years of age, to work at stated rages. But it was evaded, and, in harvest-time especially, exorbitant wages rere both demanded and given. See Lingard, Hist. Eng. (3rd ed.) iv. 89, nd Liber Albus, pp. 584, 634.

218. *Abate*, keep them thin. *For bollyng*, to prevent swelling; as in 62.

224. *Lene hem*, give to them; lit. lend to them. *Alter alterius*, &c.: al. vi. 2.

226. *Naughty*, having naught—

> 'She had an idea from the very sound
> That people *with naught* were *naughty*.'
> Hood; Miss Kilmansegg.

228. *Late god yworthe*, let God alone; cf. Prol. 187. *Michi vindicta*, c.: Rom. xii. 19. *Vindictam* is the reading of the MSS.; the reading of he Vulgate is *vindicta*. But the passage is often quoted with the reading *indictam*. See Ancren Riwle, pp. 184, 286.

230. Cf. Luke xvi. 9.

238. 'Propter frigus piger arare noluit; mendicabit ergo æstate, et non abitur illi;' Prov. xx. 4. *Sapience* means the book of Wisdom; Langley equently refers to the wrong book of the Bible for his quotations.

240. *With mannes face*. An allusion to a common representation of the vangelists, which likens Matthew to a *man* (sometimes represented by a *an's face only*), Mark to a *lion*, Luke to a *bull*, and John to an *eagle*; ev. iv. 7. Sometimes the arrangement varied; see the Ormulum, ed. White, vol. i. p. 201.

241. *Nam*, a mina. It is glossed in the Laud MS. by the words—'a esaunt,' which is the word used in Wyclif's version; Luke xix. 16. The arable occurs both in Matt. xxv. and Luke xix.; but the use of the word *am* shews that our author was thinking rather of St. Luke's account, where

the word μνᾶ is used. In l. 243 we have the better spelling *mnam*. For the value of a *besant*, see Ormulum, ed. White, ii. 390.

251. Richard Rolle de Hampole, amongst others, carefully distinguishes between *active life*, or *bodily* service of God, and *contemplative life* or *ghostly* (i.e. spiritual) service. See his prose treatises, ed. Perry (E. E. T. S. 1866), p. 19; and see p. xi. of Mr. Perry's preface.

252. 'Beati omnes, qui timent Dominum, qui ambulant in viis eius. Labores manuum tuarum quia manducabis: beatus es, et bene tibi erit.' Ps. cxxvii. 1, 2 (Vulgate).

269. *Afyngred*, greatly hungry. It is corrupted from the A.S. *of-hingrian*, to be very hungry. The word occurs in the Vox and Wolf, in Hazlitt's Early Popular Poetry, vol. i. p. 58 (also printed in Reliquiæ Antiquæ, ii. 272, from MS. Digby 86), where the fox is described as *afingret*.

272. Cf.

'And ȝit ther is another craft that toucheth the clergie,
That ben thise false fisiciens that helpen men to die,' &c.
Polit. Songs (Camd. Soc.), p. 333.

See Chaucer's Prologue, ll. 411–444, where the Doctour of Phisik is described. A 'cloke of calabre' means a cloke trimmed with Calabrian fur. In the Coventry Mysteries, p. 242, we read—'Here colere splayed, and furryd with ermyn, *calabere*, or satan.' A person who wore an amice trimmed with calabere was *himself* called a 'calaber amyse,' as appears from an extract from a Chapter Minute of Christ Church, Dublin, quoted in Todd's introduction to The Book of Obits, &c. of Christ Church, p. xcii. Cf. Notes and Queries, 3rd S. vol. xi. It appears that calabre was a *grey* fur, the belly of which was *black*.—Riley, Memorials of London, p. 329.

282. 'In the parish of Hawsted, Suffolk, the allowance of food to the labourer in harvest was, two herrings per day, milk from the manor dairy to make cheese, and a loaf of bread, of which fifteen were made from a bushel of wheat. Messes of potage made their frequent appearance at the rustic board.'—Knight, Pict. Hist. of England, i. 839.

287. We find mention of 'colopys of venyson' and 'colypes of the wyld dere' in Hazlitt's Early Pop. Poetry, vol. i. pp. 24, 28. Brand says, 'Slices of this kind of meat (i.e. salted and dried) are to this day termed *collops* in the north, whereas they are called *steaks* when cut off from fresh or unsalted flesh.'—Pop. Antiq. vol. i. p. 62.

291. *Lammasse*, i.e. Loaf-mass, Aug. 1. In Anglo-Saxon times, a *loaf* was offered on this day, as an offering of first-fruits. See Chambers' Book of Days, ii. 154.

306. 'Panis de *coket*' is mentioned in a MS. of Jesus Coll. Oxford, 1 Arch. i. 29, fol. 268, as being slightly inferior to *wastel* bread. The fine kinds of white bread were called simnel bread or *pain demaigne* (Chaucer's Sir Thopas, l. 14), wastel bread, coket, clere matyn, and manchet *bread*. The common kinds of brown bread were tourte, trete, and bis.

f. Riley, Memorials of London, p. 644; Chambers' Book of Days, i. 119; ndrew Boorde's Introduction of Knowledge, ed. Furnivall, pp. 258–282; nd see *Coket* in the Glossary.

307. *Halpeny ale.* See note to Pass. v. 220, and cf. l. 311 below.

314. As to the high wages of labourers, see note to l. 214 above. The tatutes concerning them are alluded to in l. 318 below.

316. Dionysius Cato is the name commonly assigned to the author of a atin work in four books, entitled Dionysii Catonis Disticha de Moribus ad ilium. The real author is unknown, but the work may perhaps be referred o the fourth century. It was very popular, both in Latin, and in English nd French versions. Langley here quotes part of the 21st distich of the rst book, which runs thus:—

'Infantem nudum quum te natura crearit,
Paupertatis onus patienter ferre memento.'

324. *Water*, i. e. floods; cf. l. 326.

327. Great disasters were often attributed to the malign influence of the lanet Saturn. Besides this, great foresight was attributed to the god aturn. This is very well illustrated by Chaucer's Knightes Tale, ll. 1585–620. In the A-text (earliest version), the Passus ends with this line. l. 328–332 were added afterwards; in them Langley imitates, not perhaps without ridicule, the mysterious prophecies which were then popular; uch as, for instance, the prophecies of John of Bridlington. Lines 328, 329, re, of course, inexplicable, but the rest is clear enough. By *deth* is meant uch a great pestilence as that which earned the name of the Black Death. 'he pestilence shall withdraw, Famine shall then be the judge, and Dawe he ditcher (cf. Pass. v. 320) shall die for hunger, unless God grant us a ruce. As regards famines and dearths, cf. Polit. Songs (Camd. Soc.), . 399.

PASSUS VII.

1. This Passus is called *Passus Octavus* in MSS. of the earliest version.

3. *A pœna et culpa.* On this expression see Milman, Hist. of Lat. Christianity, vi. 254 (note), 2nd edit.; and the note to Wyclif's Works, ed. rnold, i. 136. See l. 19 below, where it means *plenary* remission.

14. *Bothe the lawes*, i. e. our duty towards God, and towards our neighbours.

17. 'To sit at the high daïs,' i. e. in a seat of honour.

18. *Many yeres*, i. e. many years' remission of purgatory.

23. *Treuthe*, i. e. God the Father, as before. See l. 33.

26. *Mesondieux*, put for *maisons de dieu*, houses of God. A hospital was alled a *maison-dieu* or *masondewe*. Halliwell remarks that, till within the ast few years, there was an ancient hospital at Newcastle so called. There ras another, I believe, at Ospringe, Kent.

27. *Wikked wayes*, bad roads. See Pass. vi. 1.

31. *Sette scoleres to scole.* To pay for the education of poor scholars, especially at Oxford, was justly esteemed an excellent form of charity. Cf. Chaucer, Prol. 301, 302. In later times, the demand of poor scholars for money was a tax that fell rather heavily upon the poorer class of farmers.

'Than commeth clerkys of Oxford and make their mone,
To her scole hire they most have money.'
God Spede the Plough, 75.

33. It was thought that 'unto Michael alone belonged the office of leading each soul from earth to the judgment-seat of Christ;' Rock, Church of our Fathers, iii. 149, and 210.

41. 'Qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit.' Ps. xiv. 5 (Vulgate). The first verse of the same Psalm, which in English Bibles is Ps. xv., is quoted below, at l. 51.

43. I do not know the source of this quotation. It somewhat resembles Ecclus. xxxviii. 2—'A Deo est enim omnis medela, et a rege accipiet donationem'

44. *Johan* is apparently some unscrupulous fellow of middle rank, not John of Gaunt. In Pass. xxii. 288, it is the name of a cook.

50. 'No devil, at his death-day, shall harm him a mite, so that he may not be safe, and his soul too.' *Worth* is here a verb; the construction is awkward to express. It was believed that dying men beheld devils all around them. Cf. Hampole's Prick of Conscience. ll. 2220–2233.

52. 'But to buy water, nor wind, nor wit, nor fire (which is the fourth thing) *is a thing which Holy Writ never permitted.*' The words italicised must be understood; they occur in the A-text. For *ne*, i. e. nor, we should now write *or*. *Wit* here takes the place of *earth*, along with three of the four elements.

56. *Thei*, i. e. they who take fees from the poor; see l. 58.

61. See Matt. vii. 12; cf. Luke vi. 31.

62. *With*, i. e. by means of.

68. *Bit;* a contracted form of *biddeth*, i. e. begs.

73. *Catoun*, Cato. See note to Pass. vi. 316. Prefixed to Cato's Distiches are some 'Breves sententiæ,' of which the twenty-third consists only of the words—*Cui des, videto.* Mr. Wright says that by *the clerk of the stories* is meant Peter Comestor (died about 1198), to whom Lydgate, in his Minor Poems (p. 102, ed. Halliwell) gives the title of *maister of storyes.* The title *clerk of stories* refers to the Historia Scholastica, of which Peter Comestor was the author. The passage referred to is one in which Peter Comestor abridges the passage in the book of Tobit, iv. 7–11? There are remarks on almsgiving, very similar to this, in the Compendium by Peter Cantor, who was bishop of Tournay, A.D. 1191: they may be found at p. 150, vol. 205, of Migne's Patrologiæ Cursus Completus. Peter Cantor also quotes the sentence—*cui des, videto.* Cf. 'Circumstantiæ eleemosynarum *hæ sunt—quis,* quid, quantum, cui, ubi, quando, quare;' Alani de Insulis

Summa de Arte Predicatoria, ed. Migne. col. 175. 'Idem in beneficio faciam; videbo quando dem, cui dem, quemadmodum, quare;' Seneca, de Beneficiis, l. iv. cap. x. 'Si benefeceris, scito cui feceris;' Ecclus. xii. 1.

76. Gregory the Great was pope from A.D. 590 to 604. I doubt if the quotation is really from his works. It seems rather to be from the following. 'Ne eligas cui bene facias. . . . Incertum est enim quod opus magis placeat Deo.'—S. Eusebii Hieronymi Comment. in Ecclesiasten, cap. xi.; vol. 23, col. 1103. of Migne's edition. Instead of 'Gregory,' Langley should have said 'Jerome.' The four chief 'Latin fathers' were S. Gregory, S. Jerome, S. Augustine, and S. Ambrose.

83. See Luke xix. 23.

85. *Hath to buggen hym bred*, hath (enough) to buy himself bread.

86. This quotation is not from the Bible, but from St. Jerome, Epist. cxxv; ed. Migne, i. 1085. A similar statement is that of St. Paul, in Tim. vi. 8. Cf. Prov. of Hendyng, st. 15.

88. See Ps. xxxvi. 25 (Vulgate).

93. *He breketh*, one of you *breaketh*; *he* is used quite indefinitely, as in Chaucer, Kn. Tale, 1754. That beggars broke their own children's bones is a fact. In the next line *gon* = *ye go*.

98. *Hennes fare*, go hence, depart hence, i. e. die.

102. *Myschief*, misfortune; as in Chaucer, Prol. 493. *Meseles*, lepers.

111. 'Et ibunt hi in supplicium æternum; iusti autem in vitam æternam.' Matt. xxv. 46.

112. *Peter!* An exclamation meaning—'by St. Peter!' Cf. Pass. v. 544. and the note.

116. See Ps. xxii. 4 (Vulgate).

121. *His payn ete*, ate his bread; see Psalm xli. 4, xxxiii. 20 (Vulgate).

123. 'He that truly loves God, his sustenance is easily procured.'

126. 'Nolite solliciti esse,' &c.; Luke xii. 22. But William was thinking of the parallel passage—'ne solliciti sitis,' &c.; Matt. vi. 25.

128. *Fynt hem mete*, finds food for them. *Fynt* is a contraction of *fyndeth*; see l. 129.

129. *Haue thei*, inverted for *they have*; or it stands for 'though they have.'

135. *Dixit insipiens*, Ps. xiii. 1 (Vulgate). The priest suggests that Piers might *suitably* take for his text—'The *fool* hath spoken!'

136. *Lorel*. Spenser has *lewde lorrell* in his Sheph. Kal. (July), and the Glosse interprets it thus—'*Lorrell*, a losell.' It is another spelling of *losell*, and both are from the verb to *lose*. A *lorel* is a lost man, an abandoned fellow; see note on *Lorel* in the Promptorium Parvulorum. Palgrave has—'I play the *lorell* or the loyterer, *Je loricarde*;' also 'It is a goodly syght to se a yonge lourdayne play the *lorell* on this facyon.'

137. *Eice* is old MS. spelling for *Ejice*. 'Eice derisorem, et exibit cum eo iurgium, *cessabuntque* causæ et contumeliæ.' Prov. xxii. 10.

141. 'Without food or money.' Here is the third and last reference to Malvern hills, which were mentioned twice in the Prologue.

146. *Which a*, what sort of a. Such is the usual meaning of *which a* in Middle English.

150. 'Somnia ne cures, nam mens humana quod optans,
Dum vigilat, sperat, per somnum cernit id ipsum.'
Dion. Cato; Distich. ii. 31.
Cf. Chaucer's Nonne Prestes Tale, l. 120, and Tyrwhitt's note, quoted by Dr. Morris.

154. See Daniel ii. 39. But Langley seems rather to have been thinking of the handwriting on the wall, as explained to Belshazzar; cf. Dan. v. 28.

158. *Lese*, better spelt *lees*, i. e. lost; the old *strong* past tense of the verb *to lose*.

159. Gen. xxxvii. 9, 10.

162. *Beau filtz*, fair son. Some MSS. have *Beau fitz*. It does not seem, from the account in Genesis, that Jacob expected Joseph's dream to be fulfilled, but rather the contrary.

169. The pope allowed the Dominican friars to sell indulgences. Wyclif declared them to be futile; Works, ed. Arnold, i. 60, iii. 256, 362, 400, 459.

171. *Dignelich vnderfongen*, worthily received, held as acceptable.

175. See Matt. xvi. 19.

191. These 'letters provincial' or 'letters of fraternity' were letters of indulgence granted by a *provincial*, or monastic superior of a province.

192. *Foure ordres*, of friars. See note to Prol. l. 58.

194. *Pies hele*, magpie's heel (?); a curious expression. But the Cambridge MS. has *pese hule*, i. e. *a pea's hull*, a *pea-shell*, *husk of a pea*. The result is much the same; for in either case it means something of no value.

199, 200. 'That, after our death-day, Do-well may declare, at the day of doom, that we did as he bade us.'

Here terminates the part of the poem which is strictly termed 'Visio de petro plowman.' The name of the remaining portion of the B-text is 'Visio de Do-wel, Do-bet, et Do-best, secundum Wit et Resoun,' which consists of thirteen Passus, commonly numbered viii. to xx.

GLOSSARIAL INDEX.

The principal contractions used are the following:—

A.S. (or S.) = Anglo-Saxon.
Dan. = Danish.
Du. = Dutch.
E. = English.
F. (or Fr.) = French.
G. = German.
Gk. = Greek.
Icel. = Icelandic (Cleasby's Dict.).
It. = Italian.
Lat. = Latin.
M.H.G. = Middle High-German.
M.E. = Middle English. (See particularly Stratmann's O. E. Dictionary.)
Mœso-Goth. (or Goth.) = Mœso Gothic.
O.F. (or O. Fr.) = Old French.
O.H.G. = Old High-German.
Prompt.Parv. = Promptorium Parvu lorum, ed. Way, Camden Society 1865.
Roq. = Roquefort's Glossaire.
S. = Anglo-Saxon.
Sc. = Scottish.
Sp. = Spanish.
Suio-Goth. = Ihre's Glossarium Suio Gothicum (Old Swedish).
W. = Welsh.

The reader is also requested to observe that the contraction *v.* denotes a verb *in the infinitive mood; pr. s.* or *pt. s.* means the *third person singular* of the present or past tense, unless 1 *p.* (first person) or 2 *p.* (second person) is added; so also *pr. pl.* means the *third person plural* of the present tense; *imp. s.* means the *second person singular* of the imperative mood, &c. Other contractions, as *sb.* for substantive, *pp.* for past participle, are readily understood. In the references, 1. 99 means Passus i. l. 99, &c.; and pr. denotes the Prologue.

A.

A, one, a single, 1. 99. MS. T. has o.

A, contr. form of *on*, signifying *in* or *on*, 3. 48, 202.

Abate, *imp. s.* F. reduce, keep under, 6. 218.

A-b-c, i.e. the alphabet, 7. 132.

Abie, *v.* S. to pay the penalty, atone for, 3. 249. See **Abugge**.

Abiggen, *the same as* **Abie**, 2. 127.

Abosted, *pt. s.* defied in a bragging manner, 6. 156. W. *bostio*, to boast, brag.

Abouten, *prep.* S. about, 1. 6.

Abugge, *v.* S. to pay the penalty, *atone for. 6. 83, 168. A.S. ábycgan*, to buy back, redeem. From this word (*abuy*) comes the corruption *abide*, as in Milton, P. L. iv. 87.

Ac, *conj.* S. but.

Accidie, *sb.* F. sloth, a fit of slothfulness, 5. 366. Ch. Pers. Tale.

Acombre, *v.* F. to encumber, clog, overload, overwhelm, 2. 50: *pt.* Acombred, 1. 194, 201.

Acorden, *v.* F. to agree, 5. 335. Acorde, to account, grant, 3. 317. *pt. s.* Acorded, agreed, 4. 91.

Acorse, *pr. s. subj.* S. curse, excommunicate, pr. 99. A.S. *corsian*, to curse.

A-day, lit. on the day, 6. 310. It probably means here 'at noon.'

Adoun, down, 4. 92; A-doun, 5

from A.S. *of-dúne*, off the down, off the hill.

A-felde, lit. on the field, *hence*, to the field, 4. 147, 6. 144.

Afered, *pp.* S. frightened, afraid, 4. 63; Aferde, 6. 123; Aferd, 1. 10.

Affaiten, *v.* F. to tame, 5. 37. Affaite þe, *imp. s.* tame for thyself, 6. 32; where some MSS. read *affaite þi*, tame thy. O. Fr. *afaiter*, to prepare, from Lat. *affectare*.

A-foot, on foot, 5. 6.

Afor, *prep.* before, 5. 12. A.S. *on foran* or *æt-foran*, before.

Aforth, *v.* afford, 6. 201. Cf. A.S. *forðian*, to further, aid, assist. [This is very much against Mr. Wedgwood's derivation of *afford* from Lat. *forum*. See *geforðian* in O. E. Homilies, ed. Morris, 1st ser. p. 31, l. 15; and the note upon it, p. 308.]

Afyngred, *pp.* S. very hungry, 6. 269. It is from the A.S. *of-hingrian*, to hunger exceedingly.

Agast, *pp.* terrified, in fear, 2. 211. See *Aghast* in Wedgwood.

Agrounde, on the ground, beneath, in this world, 1. 60.

Al a, the whole of a, 6. 258.

Aliri, across (?), 6. 124. Or perhaps it means—loosely stretched out. The only instance I have met with of a similar word is *lirylong*, in the Spurious Prologue in Urry's ed. of Cant. Tales, p. 596, l. 310; 'He fond hir ligging *lirylong*' (found her lying *lirylong*).

Alisaundre, Alexandria, 5. 533.

Alkin, pr. 222; Alkyn, 6. 70. Both contr. from Alkynnes (3. 224), of every kind. Alkynnes crafty men = craftsmen of every kind; it differs from 'every kind of craftsmen,' when we have regard to its grammatical construction.

Almes, *sb.* S. alms, 7. 75. The full *form is Almesse*, 3. 75. Cf. A.S. *ælmesse*, from Lat. *eleemosyna*, which again is from the Greek.

Aloft, on loft, on high, 1. 90.

Als, (1) also, 3. 72; (2) as, 4. 195. Cf. Also = as, 3. 328. From A.S. *eall-swá* come *all-so*, *also*, *als*, and *as*.

Alswythe, *adv.* as quickly as might be, 3. 101. From *als*, as, and *swithe*, quickly. In William of Palerne we find both *as swiþe* and *alse swiþe*, shewing that the first part of the word is *als*, not *al*.

Amaistrye, *v.* F. to teach, instruct, govern, manage, 2. 147; Amaistrien, 6. 214; *pp.* Amaistried, 2. 153. *Amaister*, to teach, is given as a Shropshire word by Hartshorne. O. Fr. *maistrier*, to act as a *master*.

Amercy, *v.* F. to amerce, fine, 6. 40.

Amonges, *prep.* S. amongst, 5. 209, 7. 156. A.S. *onmang*, among.

Ampulles, *sb. pl.* F. small phials, 5. 527. See note. Cf. 'this *ampulla*, or vial,' in Ben Jonson's The Fox, Act ii. sc. 1.

An, (1) *conj.* and, 7. 44; (2) *conj.* if, 2. 132; (3) *prep.* on, *as in* an heigh = on high, pr. 13; an auenture, on adventure, in case, 3. 72; an ydel, in an idle manner, 5. 580.

An, one; An-othre, one other, another (i. e. a tenth), 1. 106. The line means, 'Cherubin, Seraphin, seven more such, and one other.'

Ancres, *sb. pl.* S. anchorites, pr. 28, 6. 147. A. S. *ancra*, an anchorite, from Gk. *ἀναχωρητής*.

And, *conj.* if, 2. 192, 4. 88, 5. 91. Icel. *enda*, if.

Angreth, *pr. s.* makes angry, 5. 117. O. Icel. *angra*, to vex. Cf. A. S. *ange*, vexation, from the same root as Lat. *angor*.

Apayed, *pp.* F. pleased, 6. 110, 198. O. Fr. *apaier*, to appease, from Lat. *pacare*.

Apertly, *adv.* openly, in an open manner, evidently, 3. 256. Lat. *apertus*, open.

Apewarde, *sb.* S. a keeper of apes, 5. 640.

Apeyre, *v.* to injure, 6. 173; 2 *p. pl. subj.* Apeyre, 5. 573. Cf. F. *empirer*, to impair, make worse, from Lat. *peius*, worse.

Apoysounde, *pp.* F. poisoned, 3. 127. MS. T. has *enpoisoned;* MS. Bodley 814 has *apoisoned. Enpoysened* occurs in Allit. Poems, ed. Morris, B. 242.

Apparaille, *v.* F. to apparel, 2. 170, 6. 59; *pt. pl.* Apparailed, pr. 23; *pp.* Apparailled, 5. 523. O.F. *aparailler*, to make to suit, from *pareil*, equal, which from Low Lat. *pariculus*, a diminutive of *par*.

Appayre, 3 *p. pl. pr. subj.* injure, 5. 47. See **Apeyre.**

Appeireth, *pr. s.* injures, 7. 47; *pt. pl.* Appeyred, 6. 134; *pp.* 6. 221. See **Apeyre.**

Appendeth, *pr. s.* belongs, 1. 45. From Lat. *pendeo.*

Appertly, *adv.* openly, evidently, 1. 98. See **Apertly.**

Appiere, *v.* F. to appear, 3. 113.

Appose, *v.* F. to put questions to, 3. 5; *pt. s.* or *pl.* Apposed, 1. 47; *pt. pl.* Apposeden, disputed, *as in* Apposeden eyther other, disputed one against the other, 7. 138.

Ar, *adv.* S. ere, before, 1. 73, 3. 120, &c. A. S. *ær*, G. *eher*, Mœso-Goth. *air*, which agrees with the root of *early*. Though generally called an adverb, it is frequently a conjunction.

Ar, cont. form of Aren, are, 6. 100. See **Aren.**

Arches, *sb. pl.* used to mean the Court of Arches, 2. 60. 'The Court of Arches is an ancient court of appeal, belonging to the Archbishop of Canterbury, where-of the judge is called the Dean of *Arches*, because he anciently held his court in the church of St. Mary-le-Bow (*Sancta Maria de Arcubus*); though all the spiritual courts are now holden at Doctors' Commons.' (Hook's Church Dict.)

Aredy, *adj.* S. ready, 4. 192. Cf. A.S. *gerád*, ready, which is a fuller form of *rád*, a form not used.

Aren, 3. *p. pl. pr.* are, pr. 164, 3. 80, 4. 33, 5. 626. See **Be.**

Arest, at rest; lit. *on* rest, 5. 234. See **A,** and cf. **Aslepe.**

Armes, *pl. sb.* F. coat-armour, 5. 508. *In owre armes* = with our device upon His coat of arms.

Armure, *sb.* F. armour, 1. 156.

Arne, 3. *p. pl. pr.* are, 1. 21. See **Aren** and **Be.**

Arraye, *sb.* F. array, dress, 2. 17.

Arraye, *v.* F. to set in order; hence, Arraye me, prepare myself, 4. 15; Arrayen hym, prepare himself, 5. 11. O. Fr. *arroier*, from sb. *roi*, order, which is from the same root as A.S. *gerád*, ready, and M.H.G. *reiten*, Mœso-Goth. *raidjan*, to set in order.

Arrere, *adv.* F. backwards, 5. 354 Lat. *retro.*

Arst, *adv. superl.* S. erst, first. soo est, 4. 105, 5. 468. See **Ar.**

Artow, art thou, 5. 260.

Arwes, *sb. pl.* S. arrows, 3. 3 A.S. *arwe*, an arrow.

Ascapen, *v.* F. to escape, 2. 2 *pp.* Ascaped, 6. 79. O. F. *esch per*, Picard *escaper*. See *échaf* in Brachet.

Askes, *sb. pl.* S. ashes, 3. 87. *asce, pl. ascan.*

Askeþ, *pr. s.* S. asks, requires 19, 120. See **Axe.**

Aslepe, asleep, lit. *on* sleep, 2 5. 8.

Aspye, *v.* F. to espy, to spy c 170. Derived from a T

source; cf. O.H.G. *spehon*, G. *spähen*, to spy, Lat. *specere*.

Assaye, *v.* F. to try, examine, 3. 5, 5. 310; to try, endeavour, 6. 24. From Lat. *exagium*, a proof; which from *exigere*, to examine.

Assele, 1 *p. s. pr.* F. I seal, 2. 112. O.F. *sael*, Lat. *sigillum*.

Assemble, *sb.* F. assembly, pr. 217. Lat. *assimulare*, from *simul*, together; cf. A.S. *sam*, *samod*, together, whence *samnian*, to collect.

Assoile, *v.* F. to absolve, 3. 40; Assoilen, pr. 70; Assoille, 5. 276; *pt. s.* Assoiled, 3. 47; Assoilled, 5. 186; *pp.* Assoiled, 3. 142; *pr. s.* Assoileth, 3. 236. O.F. *assoiler*, *absoiller*, Lat. *absoluere*.

Asspye, *v.* F. to espy, see, 6. 131, 225. See **Aspye**.

Asswage, *v.* F. to assuage, soothe, subdue, 5. 122. From O.F. *assouager*, formed from O.F. *soef*, Lat. *suauis*, sweet, soft (Burguy).

At, *prep.* S. (used where we should now use *of*), 3. 25; (used for *in*) 7. 128. At ones, at once, together, 5. 163.

Attache, *v.* F. to arrest, apprehend, 2. 199; *pp.* Attached, 2. 236. Probably from Bret. *tach*, a nail; cf. Bret. *tacha*, to fasten with a nail; It. *attaccare*, to fasten, E. *tack* (a small nail).

Atte, at the; *as in* Atte mele, 1. 24; Atte dore, 2. 205; Atte stile, 5. 201, &c. Cf. note to 6. 117.

Atweyne, in twain, lit. on twain, 7. 116. The A. S. for *two* is *twegen* in the masc., *twá* in the feminine. (So G. *zween* masc., *zwei* fem.) Hence E. *twain* and *two*.

Atwo, in two, 6. 105. See the preceding word.

Auarousere, *pl. adj.* F. more avaricious, 1. 189 Lat. *auarus*.

Auaunced, *pp.* F. advanced, 1. 189, *3. 33.* F. *avancer*, It. *avanzare*, from Lat. *ab ante*, which gives the It. *avanti* or *avante*, before.

Auenture, *sb.* F. adventure, chance; *hence* good auenture = by good luck, 6. 79. An auenture, in case, 3. 72, 279; 6. 43; *better written* On auenture, 3. 66.

Auncere, *sb.* a kind of weighing machine, 5. 218. It is spelt *auncere*, *auncer*, *aunser*, *auncel*, and *aunsel* in the MSS. From the descriptions by Cowell (in Halliwell) and Phillips, it is clearly the steelyard commonly known as the 'Danish steelyard,' which has a fixed weight and a moveable fulcrum. The derivation is not so clear. See the note.

Auoutrie, *sb.* F. adultery, 2. 175. Lat. *adulterium*, whence O.F. *avulterie*, *avouterie*.

Auowe, *sb.* F. vow, 5. 457. Not derived from F. sb. *veu*, but from the vb. *avouer*. See next word.

Avowe, *v.* to make oath concerning, 3. 255; *pt. s.* Avowed, made a vow, 5. 388. From Low Lat. *aduoare*, which from Low Lat. *uotare*, to vow; which from Lat. *uouere*.

Auter, *sb.* F. altar, 5. 109.

Au3te, *sb.* S. *put for* something, 5. 439; everything, 5. 489. Used adverbially, in the sense of *at all*, 5. 311, 540. A.S. *áwhit*, from *á*, ever, and *wiht*, a whit; cf. O.H.G. *eowiht*, from *eo* or *io*, ever, and *wiht*. See **Nau3te**.

Au3te, 1 *p. s. pt.* I ought, 2. 28. A.S. *ic áhte*, I owned, possessed, from *ágan*, to own. Cf. Mœso-Goth. *aigan*, to own pr. t. *ik aih*, I own, pt. t. *ik aihta*, I owned. Note that M.E. *owe*, to possess, is the mod. E. *own*. To *owe* a debt is to *have* to pay it. See **Owe**, **Owen**.

Awreke, *imp. s.* S. revenge, take vengeance on, 6. 175; *pp.* Awroke,

avenged, 6. 204. A. S. *awrécan*, to avenge; cf. Mœso-Goth. *wrikan*, *wrakjan*, to persecute, Du. *wreken*, G. *rächen*, E. *wreak*.

Axe, *v.* S. to ask, 4. 102; Axen, *v.* 5. 543; *pr. pl. subj.* Axe, 5. 430; *pr. s.* Axeth, 2. 27; *pt. s.* Axed, 1. 49, 5. 307, 6. 298. A. S. *ácsian*, *áxian*, *áhsian*, *áscian*, to ask.

Ay, *adv.* S. aye, ever, 6. 212. A.S. *á*, *aa*, O.H.G. *eo*, G. *je*, ever.

Ayein, *prep.* S. against, 3. 155, 291; in a direction opposite to; *hence*, come ayein = came to meet, 4. 44; in return for, 5. 437. *Spelt* Ayein, 3. 291. See **Ayeines**.

Ayein, *adv.* S. again, 6. 44, 7. 25.

Ayeines, *prep.* against, 4. 48, 6. 316, 7. 70; Ayeins, 3. 92. A.S. *ongeán*, is both *adv.* (*again*) and *prep.* (*against*). We do not find *ongeánes*, but we find *togeánes*, *prep.* against. Cf. Su. Goth. *gen*, against, *gena*, to go to meet, G. *gegen*, against.

B.

Babeled, 1 *p. s. pt.* I babbled, said my prayers in a mumbling manner, 5. 8. Du. *babbelen*, to chatter; Fr. *babiller*. A word formed from the repetition of the syllables *ba*, *ba*, by a child. Cf. **Mamely**.

Baberlipped, *adj.* having full, large, thick lips, 5. 190. Cf. Fr. *babines*, the lips, Du. *babbel*, the mouth. Formed from the sound *ba*, made by the lips. See word above.

Bachelers, *sb. pl.* F. novices in the church, pr. 87. A *bacheler* is a novice, generally in arms or arts. From Low Lat. *baccalarius*, a cowherd, or man attached to a *baccalaria*, or grazing-farm, so named from Low Lat. *bacca*, a cow = Lat. *uacca* (Brachet). In like manner the French *berger*, a shepherd, is the Low Lat. *berbecarius*, from *berbex* = *ueruex*, a sheep.

Bad. See **Bidde**.

Baiardes, *sb. pl.* F. horses, 4. 124. *Bayard* was a favourite name for horses, and originally meant a *bay*-horse, from Lat. *badius*, brown, whence Fr. *bai*.

Bailliues, *sb. pl.* F. bailiffs, 2. 59. Lat. *baiulus*, a tutor, O. F. *baillir*, to take charge of.

Bakbite, *v.* S. to backbite, slander, 2. 80. *Back* frequently means in the wrong direction, as in M. E. *back-friend*, a secret enemy, *backslide*, to slide into error. Cf. Icel. *bakborði*, the left side of a ship.

Bakbitynge, *sb.* S. slander, 5. 89.

Bake, *pp.* S. baked, 6. 196; Baken, *pp.* 6. 295.

Bakesteres. See **Baxteres**.

Balder, *adj. comp.* S. bolder, 4. 107; 7. 182. A.S. *beald*, bold, Mœso-Goth. *balthaba*, boldly, O. H. G. *balt*, bold.

Bale, *sb.* S. evil, injury, wrong, 4. 89, 92. A. S. *bealo*, torment, wickedness, Mœso-Goth. *balwjan*, to torment.

Balkes, *sb. pl.* S. balks, 6. 109. '*Balk*, a ridge of greensward left by the plough in ploughing, or by design, between different occupancies in a common field.' (Halliwell). Cf. A.S. *balca*, (1) heap, ridge; (2) a beam. Ice *bálkr*, a wooden division.

Banne, *v.* S. to curse, 1. 62; *pr.* Banneth, forbids, prohibits severe 7. 88. Cf. G. *bann*, a ban.

Bar, *pt. s.* bore. See **Bere**.

Barne, *sb.* S. a child, 2. 3; Barnes, 3. 151, 7. 92. A *bearn*, Mœso-Goth. *barn*, *barn*, Sc. *bairn*. Cf. E. *bear*.

Barste, *pt. s.* S. burst, 6. 180. *berstan*, to burst, break; pt. *bærst*, I burst.

Baslarde, *sb.* F. 3. 303. 'The *Baselard* was a kind of long dagger, which was suspended to the girdle . . . Knighton tells us that Sir Wm. Walworth put Jack Straw [?Wat Tyler] to death with a *bassilard.*'—Way, in note to Promptorium Parvulorum. It was also called a *badelaire*, which is perhaps connected with Low Lat. *balteus*, a *belt*, which is also the root of E. *bauldric*, *bawdric*, or *baldrick*. See also the note.

Batailles, *sb. pl.* F. battles, 3. 321.

Batered, 1 *p. s. pt.* I battered, I patted, 3. 198. It is the frequentative of *beat*, which is represented both by A.S. *beátan* and F. *battre*.

Baudy, *adj.* dirty, 5. 197. W. *baw*, dirt, *bawaidd*, dirty.

Baxteres, *sb. pl.* S. bakers (properly *female* bakers), pr. 218; Bakesteres, 3. 79. A. S. *bæcere*, a man who bakes; *bæcestre*, a woman who bakes.

Bayarde, *sb.* F. a horse, 6. 196; Bayard, 4. 53. See **Baiardes.**

Bayllyues. *sb. pl.* F. bailiffs, 3. 2. See **Bailliues.**

Be, *v.* S. to be, pr. 79, &c.; 1 *p. pl. pr.* we Beth, 3. 27; 2 *p.* ȝe Ben, 6. 132; 3 *p.* they Ben, 6. 79; Aren, 3. 80; 2 *p. s. pr.* (*in future sense*) Beest, shalt be, 5. 598; 3 *p. pl.* Beth, shall be, 7. 66; *imp. pl.* 1 *p.* Be we, pr. 188; 2 *p.* Be ȝe, 7. 183; *imp. pl.* (without *ye*) Beth, 2. 137; *pr. s. subj.* Be = if (my council) be, 4. 189; 2 *p.* Be þow = if thou be, 6. 207; *pt. s. subj.* Were, pr. 165; *pp.* Be, 5. 129, 155. Other parts of the verb present no forms worth notice. See **Were.** With A. S. *beón*, to be, cf. G. *ich bin*, I am, Lat. *fui*, *I* was, Gk. *φῦναι*, to be. With *I was*, cf. A. S. *ic wæs*, G. *ic war*, from A.S. *wesan*, G. *wesen*, to be. *are*, cf. Icel. *vér erum*, *esse*. The three Sanskri (1) *bhû*, (2) *vas*, (3) seem to be distinct.

Be, *prep.* S. by, 5. 130.

Beau filtz, = fair son, 7. *beau fils*.

Beches, *sb. pl.* S. beech-t The A. S. has both *béce*

Bedel, *sb.* a beadle, ap summoner, 2. 109; *pl.* beadles, officers, 2. 59; 3. 2. O. F. *bedel*, a *bedeau*.

Bedeman, *sb.* S. one wh another, 3. 41, 46. E tree, in the 'Antiquar King's *Bedesman*. A. S prayer, Du. *bede*.

Bedered, S. bedridden, 7. T. has *bedreden;* MS. O *rede*. The latter is nea A.S. *bedredda* or *bedrida* is bedridden. from *bed* a rider; so that *bedrid* early corruption of *bedri* the sense of *bedrider*. find the spelling Bedrede

Bedes, *sb. pl.* S. prayers, To *bid one's beads* is, speaking, *to pray one's* but the name *beads* w wards transferred to strung upon a string, the prayers were cou See **Bedeman.**

Beest, 2 *p. s. pr.* shalt be The A.S. *beón*, to be, commonly used in a *futu* thus *þu eart* = thou art = thou shalt be.

Behote, 1 *p. s. pr.* S. I vow, 5. 462. A.S. *be* vow; cf. G. *heissen*, D Mœso-Goth. *haitan*, to n

Beire, *gen. pl.* of both, is a corruption of *begra*, *pl.* of A. S. *bá*, both.

S. an ornament for the
eck-ring, a sort of collar
it metal, pr. 165, 176;
s, pr. 161. A.S. *beáh*, a
g, a crown, any circular
it; prob. from *búgan*, to
. t. *ic beáh*.
)bes, *gen. case*, Beelze-
. 130.
S. belly, pr. 41. MS. T.
pl. *bælies*.
e, *sb.* appetite, delight in
. belly-joy, 7. 118.
S. to lie against, slander,

h, *pr. s.* S. means, signifies,
. A.S. *mǽnan*, to intend,
en, Du. *meenen*, Lat. *me-*
Sanskrit *man*, to think,
Cf. Lat. *mens*, E. *mind*.
. *pl. pr.* they are, 6. 79.
: the curious construction
: they are, 6. 56. So in
. Gospels, *ic hit eom*, I it
s I), S. John vi. 20.
sb. F. benefice, 3. 312.
). *pl.* S. beans, 6. 184.
sb. F. a benefit, kind deed,
F. *bien fait*, a thing well

). S. beard, 5. 194.
). *s.* S. bear, carry, 3. 268;
r, bare, 2. 3; Bare, 5. 524;
Bere, didst bear, 3. 195;
Baren, 5. 108, 365; Bere,
ubj. 5 139. A.S. *beran*,
ær, pl. *we bǽron*, pp. *boren*.
sb. S. a hill, 5. 589. A.S.
r *beorh*, G. and Du. *berg*.
so-Goth. *bairgan*, to hide,
rgan, G. and Du. *bergen*.
sb. pl. S. barns, 6. 186.
rn or *bern*. The deriva-
m *bere*, barley, and *ern*, a
ooks fanciful, but is sus-
by the fact that the full
ere-ern, and *ber-ern* are
the Northumbrian glosses
: xii. 24.

Bernes, *gen. sing.* barn's, 4. 57. See the above.

Bestes, *sb. pl.* F. beasts, 6. 142. O. Fr. *beste*, whence F. *bête*.

Bete, *v.* S. to beat, 5. 33; Bet, *pr. s.* (contracted form of *beteth*) beats, 4. 59; *pt. s.* Bette, beat, 6. 180. A.S. *beátan*, to beat, pr. s. *bet*, he beats, pt. t. *ic beót*. This is a clear instance of a *strong* verb becoming a *weak* one at the date of the Laud MS., for the Vernon MS. has *he beot* in this very place.

Bete, *v.* S. to amend, satisfy, remedy, 6. 239. A.S. *bétan*, to make *better*, Du. *baten*, to avail, profit; from the root of *boot*, *better*; cf. Mœso-Goth. *batizo*, better, *batista*, best; also Sc. *beet*, used by Burns.

Beth, (1) we will be, 3. 27; (2) they shall be, 7. 66; (3) be ye, 2. 137. See **Be, Beest**.

Beton, *proper name, dim.* of Bette, little Bat, 5. 306; *spelt* Betoun, 5. 33. Cf. *Kitoun*, *Ratoun*.

Bette, *adv.* S. better, 5. 601, 6. 49. A.S. *bet*.

Bette, *proper name*, Bat, 5. 330.

Bi, *prep.* S. by, 4. 134; in accordance with, 4. 70; with reference to, 4. 71, 5. 180 (cf. 1 Cor. iv. 4); By myself, as far as I am concerned, 4. 137; Bi my lyue, throughout my lifetime, 6. 103; Bi so, provided that, 5. 647; By þat, by that time, 6. 292, 301; according to that which, 7. 122. By þe bischop (pr. 80) may mean either with reference to the bishop, or by the bishop's permission. Mr. Aldis Wright takes the former view (Bible Word-book, p. 83); and, as I believe, with good reason. See the note.

Bicche, *sb.* S. bitch, 5. 353. A.S. *bicce*.

Bicome, *pt. pl.* 5. 651; where þei bicome = where they have gone to. It is also used as a past tense in

Joseph of Arimathie, ed. Skeat (E.E.T.S.) l. 607, in the phrase 'wher the white kniht *bicom*,' i.e. where the white knight had got to. Cf. A.S. *bicuman*, Du. *bijkomen*, to happen, G. *beikommen*, to reach to.

Bicometh to, *pr. s.* is suitable for, becomes, 3. 208. See the preceding word.

Bidde, *v.* S. to pray. 5. 231; to beg, 6. 239; 1 *p. s. pr.* Bidde, pray (see *Bedes*), 5. 407; *pr. s.* Biddeth, begs, 7. 81; Bit (contracted form of *biddeth*), begs, 7. 68; bids, commands, 3. 75; Bidden, *pr. pl.* beg, solicit, 3. 218; Bidde, *imp. s.* pray, 5. 454; Biddeth, *imp. pl.* beg ye, ask ye, pray ye, 5. 610, 7. 84; *pt. s.* Bad, commanded, 7. 5. A.S. *biddan*, to beg, to pray, Du. *bidden*, G. *bitten*, to beseech.

Bidders, *sb. pl.* S. beggars. pr. 40; *spelt* Bidderes, 6. 206; 7. 66. See **Bidde**.

Biddynge, *sb.* S. begging, solicitation of alms. 3, 218. See **Bidde**.

Bidraueled, *pp.* S. slobbered, covered with grease, 5. 194. Cf. A.S. *drabbe*, dregs; Low G. *drabbelen*, to slobber, *drabbelbart*, one who dirties his beard in eating.

Bienfetes, *sb. pl.* F. (lit. benefits) good deeds, 5. 621. The phrase means 'presumption arising from trusting to your own good actions.'

Biennales, *sb. pl.* F. biennials, 7. 170. As *trentals* means a series of masses said daily for thirty days, so I suppose *biennales* to mean masses said for a space of two years, and *triennales* masses said for three years. They must have been expensive luxuries. Cf. the term *annuellere* in Chaucer.

Biernes, *sb. pl.* S. men, 3. 265. *A.S. beorn*, a chief, a man.

Bifalle, 3 *p. s. pr. subj.* S. befall, it may happen (*fei* an adv. = well), 5. 59; 1 falleth, belongs, 1. 52; *pt.* happened, 5. 479, 7. 164.

Bifor, Biforn, *prep.* S. 7. 188. A.S. *biforan*.

Bigge, Biggen, *v.* S. to bu 6. 282; 1 *p. s. pr.* Bigge 5. 429. A.S. *biegan*, to

Bigileth, *pr. s.* beguiles, 7. 70. O.F. *guile*, from a source; cf. A.S. *wile*, wil

Bigruccheth, *pr. s.* begru pines at, murmurs at, 6. Fr. *grocer*, *groucher*, to n cf. G. *grunzen*, to grunt.

Bihelde, 1 *p. s. pt.* S. I 7. 109.

Biheste, *sb.* S. promise, A.S. *behés*, a promise. word.

Bihight, *pt. s.* S. promised A.S. *behátan*, to vow, pron **Behote**.

Bihote, 1 *p. s. pr.* S. I 6. 233. See **Behote**, B

Bihoueth, *pr. s.* S. needs, (*not* impersonal) 5. 38 *behófian*, to need.

Bikenne, 1 *p. s. pr.* S. I (thee to Christ), 2. 4 **Kenne**.

Biknowen, *v.* S. to ackn confess, pr. 204; 1 *p. s.* knowe, 5. 200; *pp.* Bi acknowledged, wellknow ably received, 3. 33.

Bileue, *sb.* S. belief, creed, 175. Cf. A.S. *geleáfa*,

Bille, *sb.* F. a bill, petitio Mr. Wedgwood right nects it with *bull*, a *seal* ment, from Lat. *bulla*, I *billa*, a leaden seal. The tive of it is the F. and E.

Biloue (þe). *imp. s.* S. mak beloved, 6. 230; *pp.* Bil loved, 3. 211.

, *pp.* S. told lies about, be-
22. A. S. *leógan*, to lie,
leág, pp. *logen*.
pt. s. S. took away from,
A.S. *beninan*, to deprive.
ım.
, *sb.* S. bequest, will, 6. 87.
weðan, to bequeath; from
, to say. Cf. Quod.
. S. lady, 3. 14. Apparently
ıe as *bride*, A.S. *brýd*; see
in Allit. Poems, ed. Morris,
. Cf. M. E. *brid* for the
word *bird*.
v. S. bereave, take it away
e, 6. 248. A. S. *bereáfian*,
áfian, to reave, rob. Cf.
ooven, from *rooven*, to rob;
ober, Sp. *robar*, It. *rubare*,
öve, to rob, Lat. *rapere*.
ted also with *rive*, *rip*.
v. S. to bestow, 5. 264,
A.S. *settan*, to set, place.
Fries. *bisetta*, and see
r, C. T. 3299, 7534.
n, *pt. pl.* S. shut up, 2. 213.
ittan, to shut up, *scittels*, a
lt.
v. S. to sit close to, beset,
, 2. 140. A.S. *bisittan*, to
, besiege.
y, *adj.* S. busy, 7. 118, 125.
ed, *pp.* beslobbered, be-
, dirty, 5. 392. G. *schlab-*
. *slabber*, *slobber*, *slubber*;
.
sb. S. calumny, 5. 89. A.S.
reproach; from *bismérian*,
ıear (lit. to cover with fat,
. S. *smére*, fat).
ce, *v.* S. to obtain by work,
by labour, 6. 216. A. S.
, to toil.
: for Biddeth. See Bidde.
wed, *adj.* S. with beetling
having prominent brows,
The A.S. *bítel* means the
alled a *beetle*, lit. the *biter*;
E. adj. *bitel* means biting,
sharp; hence perhaps the meaning
of toothlike, projecting.

Bitter, *sb.* S. bitterness, 5. 119.

Bittere, *adv.* S. bitterly, 3. 249.

Bitwixen, *prep.* S. betwixt, amongst, 5. 338. A. S. *betwix*, *betwux*, between; from *twá*, two, *twy*, double.

Bityme, *adv.* S. betimes, soon, 5. 647.

Biȝes. See Beiȝ.

Biȝete, *sb.* S. offspring, 2. 40. From *bigitan*, to obtain; cf. modern E. *beget*.

Biȝunde, *adv.* S. beyond, 3. 109.

Blame, to, *gerund*, to blame, 7. 60.

Blenche, *v.* S. to blink, blench; hence, to flinch at, turn from, glance or turn aside, 5. 589. Cf. Du. *blinken*, to glitter, A.S. *blícan*, to glitter, Sc. *blent*, a glance.

Blent, *pp.* S. blinded, 5. 502. A.S. *blendian*, to blind.

Blered, *pt. s.* made dim, blurred; blered here eyes = cast a mist over their eyes, i. e. deceived them, pr. 74. Cf. Bavarian *plerren*, a blotch, *plerr*, a mist before the eyes. Probably only another spelling of *blurred*.

Blered, *pp.* bleared, sore, inflamed, 5. 191. Perhaps *blurred*; but Mr. Wedgwood makes a difference between this word and the preceding one. Cf. Platt-Deutsch *blarren*, to roar, cry, weep.

Blisful, *adj.* S. full of happiness (which He bestows on others), 2. 3.

Blissed, *pp.* S. rendered happy, filled with bliss, 5. 503. A.S. *blissian*, to make happy, which is distinct from *blétsian*, to bless.

Blo, *adj.* S. blue, livid, 3. 97.

Blody, related by blood, near akin, 6. 210.

Blosmed, *pt. pl.* S. blossomed, 5. 140. A.S. *blóstmian*, from *blóstma*, a blossom, bloom.

Blowen, *pp.* S. blown, 5. 18.

Blustreden, *pt. pl.* wandered blind-

ly about, 5. 521. Very rare—but '*blustreden* as blynde,' = 'wandered about like blind people,' occurs in Alliterative Poems, B. 886; ed. Morris, 1864.

Bochere, *sb.* F. a butcher, 5. 330; *pl.* Bocheres, pr. 218, 3. 79.

Boden, *pp.* S. bidden, invited, 2. 54. See **Bidde.**

Boke, *sb.* S. book, 7. 85, 88.

Bolded, 1 *p. s. pt.* S. I emboldened, 3. 198.

Bolle, *sb.* S. bowl, wooden platter, 5. 108, 369, 526. A.S. *bolla.*

Bollyng, *sb.* swelling, 6. 218. For bollyng of her wombe = to prevent swelling of their bellies, to prevent their growing too fat. Cf. Dan. *bulne,* to swell, *bullen,* swollen. See next word.

Bolneth, *pr. s.* swells, 5. 119. See the preceding word.

Bolted, *pp.* S. supported by iron bands, 6. 138. A. S. *bolt,* an arrow; hence, a bar.

Bonched, *pt. s.* struck, lit. banged, pushed, knocked about, pr. 74. 'Bunchon, *tundo, trudo.*' Prompt. Parv. 'To bounche or pushhe one; he buncheth me and beateth me, *il me pousse.*' Palsgrave. Dan. *banke,* Du. *bonken,* to knock, rap.

Bondman, *sb.* S. peasant, 5. 194. A.S. *bonda,* a husbandman, Suio-Goth. and Dan. *bonde,* a peasant; from A.S. *búan,* Icel. *búa,* G. *bauen,* Du. *bouwen,* to till, of which Icel. *búandi, bóndi* was originally the present participle. Hence E. *boor* (from Du. *boer*), a tiller, peasant, *husband,* the manager of the house. No connection with *to bind.*

Bondemen, *pl.* of Bondman, q. v.; pr. 216, 6. 46.

Borde, *sb.* S. board, table, 6. 267.

Bores, *sb. pl.* S. boars, 6. 31.

Borghe, *sb.* S. borough, town, 2. 87, 6. 308.

Borghe, *sb.* S. pledge, 83; Borwgh, surety, *pl.* Borwes, 1. 77. A. *borg,* a pledge. Bot and the preceding ar *beorgan,* to secure. S

Bornes, *gen. s.* of Bo brook, bourn, pr. 8. Du. *borne,* a stream, *brunnen.* Often con *borne,* a bound, limit, different root.

Borwe, *v.* S. to borro 1 *p. s. pr.* I borrow, promise to pay, 5. Borweth, 7. 81; *pr.* 7. 82; 1 *p. s. pt.* Bor *pt. s.* Borwed, 4. 53 Borwe, give security See **Borghe,** a pledg

Bote, *sb.* S. boot, rem tion, amendment, 4. 7. 28. From the roc

Bote, *pt. s.* bit, 5. 84. pt. t. *ic bát.*

Botened, *pp.* S. restor bettered, 6. 194. Se

Boterased, *pp.* F. bu nished with buttresses *bouter,* to thrust, *but.*

Boure, *sb.* S. bower, lad 2. 64, 3. 14, 5. 222 102. A.S. *búr.*

Bouȝte, *pt. s. and pl.* b 3. 86, 6. 210. See I

Bow, *sb.* S. bough,. Bowes, 5. 584.

Boweth, *imp. pl.* S. b 575.

Bown, *adj.* ready, 2. *búinn,* pp. of vb. *búa,* Now corrupted into ' *bound* for New York

Boxome. See **Buxor**

Bras, *sb.* brass, 3. 195; as in Matt. x. 9.

Bredcorne, bread-co *Breadcorn* is corn t into *breadmeal,* for b

Farmers allow their bailiffs *breadcorn* in Lincolnshire, at 40*s.* per quarter (Peacock's Linc. Glossary). In this case, Piers uses some of it for sowing.

Brede, *sb.* S. breadth, 3. 202.

Breke, *v.* S. to break, 7. 183; *pr. pl.* Breketh, 6. 31; 2 *p. pl. pr. subj.* Breke, 5. 584; *pt. s. subj.* Breke, should break, miss, 5. 245.

Bren, *sb.* F. bran, 6. 184, 285. F. *bran, bren*, W. *bran*, a husk.

Brenne, *v.* S. to burn, 3. 97; *imp. s.* Brenne, 3. 265; *pp.* Brent, burnt, i. e. very bright, 5. 271.

Breuet, *sb.* F. a letter of indulgence, pr. 74; *pl.* Breuettes, 5. 649. O. F. *brievet*, a little letter, from Lat. *breuis*. Cf. F. *brevet*, a commission, indenture.

Brewestere, *sb.* S. a female brewer, 5. 306; *pl.* Brewesteres, pr. 218, 3. 79.

Bridale, *sb.* S. bride-ale (wedding-feast) now corrupted into *bridal*, 2. 54; Bruydale, 2. 43.

Britoner, *sb.* an inhabitant of Brittany, a Frenchman (a term of reproach), 6. 178.

Brockes, *sb. pl.* S. badgers, 6. 31. A.S. *broc*, Dan. *brok*; cf. Dan. *broget*, pie-bald; W. *broc*, grizzled. The *badger* had two other names, viz. *bausin* and *grey*; Juliana Berners, Book of St. Alban's, sig. D vi.

Brocour, *sb.* broker, 5. 130, 248; Brokour, 2. 65, 3. 46.

Brokages, *sb. pl.* F. brocages, commissions, 2. 87.

Broke, *sb.* S. brook, 6. 137. Cf. A.S. *bryce*, a fracture.

Broke, *pp.* S. broken, torn, 5. 108.

Brolle, *sb.* a child, brat, 3. 204. It occurs in P. Ploughman's Crede, 745.

Brugge, *sb.* S. a bridge, 5. 601; *pl.* Brugges, 7. 28.

Bruydale. See **Bridale.**

Brytonere, 6. 156. See **Britoner.**

Bugge, *v.* S. to buy, pr. 168, 7. 24; Buggen, 7. 85; *pr. pl.* Buggen, 3. 81.

Bulle, *sb.* F. a bull, papal rescript, pr. 69, 7. 107; *pl.* Bulles, 3. 147. Lat. *bulla*, a boss, a name given to the lump of metal which formed the seal of a bull.

Bummed, *pt. s.* tasted, 5. 223. Probably from the sound made by the lips; W. *bwmp*, a hollow sound, Du. *bommen*, to sound hollow, *bom*, a drum; and E. boom.

Burdoun, *sb.* F. a staff, 5. 524. Fr. *bourdon*, It. *bordone*.

Burgages, *sb. pl.* F. lands or tenements in towns, held by a particular tenure, 3. 86. From F. *bourg*, town, and *gage*, pledge.

Burgeis, Burgeys, *sb. pl.* F. burgesses, pr. 216, 3. 162; less frequently spelt Burgeyses, 5. 129.

Busked hem, *pt. pl.* prepared themselves, got ready to go; hence, repaired, went, 3. 14. Icel. *búask*, to prepare oneself, reflexive form of *búa*, to prepare. See Phil. Soc. Trans. 1866, p. 83.

But, *conj.* S. except, 3. 112, 6. 120; But if, except, 3. 305. 5. 420. A.S. *bûte, bútan*. See *But* in Wedgwood.

Buxome, *adj.* S. obedient, humble, 1. 110, 6. 197; Boxome, 3. 263. A.S. *búhsom*, obedient, from *búgan* to bow.

Buxomnes, *sb.* S. obedience, 187; Buxumnesse, 1. 112.

By, By þat. See **Bi.**

Bydde, 5. 510. See **Bidde.**

Byfel me, happened to me, pr. See **Bifalle.**

Byhiȝte. *pt. s.* vowed, 5. 65. **Bihight.**

Byhote god, I vow to God 280. See **Behote.**

Bymeneth, 1. 1. See **Bemen**

Bynome, *pp.* taken away; s

bynome hym, shall be taken away from him, 3. 312. See **Binam.**

Byschrewed, *pt. s.* cursed, 4. 168. Cf. Du. *schreeuwen*, to shout; Icel. *skraf*, talk, *skrapr*, an idle talker; but this is uncertain.

C.

Cacche, *v.* F. to catch, pr. 206, 2. 192. O. F. *cachier*, F. *chasser*, It. *cacciare*. Only a variation of E. *chase*.

Caityue, *sb.* F. a wretch, a caitiff, 5. 200. From Lat. *captiuus*, whence It. *cattivo*, a captive, F. *chétif*, wretched, poor.

Cake, *sb.* a loaf (lit. a cake), 6. 284. In prov. Eng. *cake* is a loaf.

Calabre, 6. 272. See note.

Caleys, *pr. name*, Calais, 3. 195.

Cam, *pt. s.* came, pr. 114. See **Comen.**

Can, 1 *p. s. pr.* I know, 3. 3, 329, 5. 239, 401; Can, *pr. s.* can, is able to, pr. 199. A. S. *cunnan*, to know, to *ken*, G. and Du. *kennen*.

Canoun, *sb.* 5. 428. As this is mentioned with the *decretals*, it probably means the *canon law*, with special reference to that part of it which had received the assent of our kings; see *Canon* in Hook's Church Dictionary. Otherwise, it must mean the most solemn part of the service of the mass, called *Canon Missæ*, or the Canon of the Mass. See Burguy, and Proctor on the Common Prayer, p. 319. A. S. *canon*, a rule, from Lat. *canon*, Gk. *κανών*.

Canonistres, *sb. pl.* professors of the canon-law, men skilled in ecclesiastical law, 7. 149.

Caple, *sb.* a horse, 4. 23; *pl.* Caples, 2. 161. O. Icel. *kapall*, W. *ceffyl*, Lat. *caballus*, a horse.

Cardinales, *pl. adj.* F. pr. 104. In M. E. pl. adjectives from the French sometimes take a final *s*.

Cared, *pt. pl.* S. were anxious about, 2. 161.

Carefullich, *adv.* S. anxiously, sorrowfully, 5. 77. A. S. *cearu*, M.-Goth. *kara*, anxiety.

Caroigne, *sb.* F. carcase, body, 6. 93. Caroyne, pr. 193. F. *charogne*, O. Fr. *caroigne*, from Lat. *caro*, flesh; now spelt *carrion*.

Carped, *pt. s.* said, told, 2. 191. 'Carpyn or talkyn. *Fabulor.*' Prompt. Parv.

Carpyng, *sb.* talking, discussion, pr. 203. It means—nor should there be any talk about, &c.

Cartesadel, *imp. s.* harness, 2. 179. Lit. saddle for the cart.

Cas, *sb.* F. mishap, misfortune, 7. 48. Lat. *casus*.

Caste, *sb.* contrivance, device; *conscience caste* = conscience's device, 3. 19. From the verb to *cast*.

Casten, *pt. pl.* contrived, planned, pr. 117. Icel. *kasta*, Dan. *kaste*, to cast.

Catel, *sb.* F. wealth, goods, property, pr. 204, 3. 68, 271, &c. O. F. *catel*, *chaptal*, Low Lat. *catallum*, from Lat. *capitale*, which is our modern E. *capital*. Thus *chattels* and *capital* were originally identical.

Caurimaury, *sb.* the name of some coarse rough material, 5. 79. In the Ploughman's Crede, the plough man is miserably clad—'His cote was of a cloute 'that *cary* was y-called.' In Skelton's Elynour Rummyng, some slatterns are thus spoken of—'Some loke strawry, Some cawry mawry'; l. 149; i. e. some look as if covered with straws, some appear in coarse gowns. Halliwell also refers to Collier's Memoirs of Alleyn, p. 21. The word is *very* uncommon.

Certis, *adv.* F. certainly, assuredly, 2. 151, 7. 180. O. F. *certes*, from adj. *cert*, Lat. *certus*.

·. *n.* Cis, i. e. Cicely, Ce- 315.
F. to cease, 6. 181; Ces- 117; *imp. pl.* Cesseth, :, leave off, 4. 1.
, *sb.* chaffer, merchandise, 2. 59, &c. Put for *chap-* so that the first syllable ame as in *chapman*, *Cheap-* om A.S. *ceáp*, barter. Cf. *en*, Du. *koopen*, Icel. *kaupa*, ; but the original sense barter, i. e. to *chop*.
, *v.* to bargain, trade, 6. See above.
ynge, *sb.* accusation, 5. 88.
en, *pl. pr.* F. to challenge, nake a claim for, pr. 93; ılanged, charged with of- accused, 5. 174. From : Lat. *calumniare*, to bring on, accuse.
.e, *sb.* F. chapter, i. e. an y of the governing body ng to a cathedral, 3. 318; :re, 5. 161. F. *chapitre*, *pitulum*, from *caput*.
hous, *sb.* chapterhouse, 5.

ynes, *sb. pl.* F. chaplains, ; Chapelleynes, 6. 12.
n, *sb.* S. merchant, trader, ; *pl.* Chapmen, tradesmen, :rs, 5. 34, 233, 331. See **.re.**
, *sb.* F. charnel-house, 6. . *charnier*, from Lat. *caro*.
v. F. to chastise, chasten, 324; Chasten, 5. 34. F. O F. *chastier*, Lat. *casti-* om *castus*.
ıt, *sb.* F. little castle, 2. 84. *:astelet*, dimin. of *chasteau* *stel* (now *château*), from *stellum*, dimin. of *castrum*.
g, *sb.* chastisement, 4.

ng, *sb.* chattering, idle , 2. 84.

Chaude, *adj.* F. hot; *plus chaud*, more hot, hotter, 6. 313.
Cheker, *sb.* exchequer, pr. 93, 4. 28. 'To *check* an account, in the sense of ascertaining its correctness, is an expression derived from the practice of the King's Court of Exchequer, where accounts were taken by means of counters upon a *checked* cloth.' Wedgwood.
Chele, *sb.* S. coldness, chilliness, 1. 23. A.S. *céle*, cold (sb.)
Chepe, *sb.* Cheap, i. e. Cheapside or West Cheap, London, 5. 322.
Chepynge, *sb.* S. market, 4. 56, 6. 301. See **Chaffare**.
Cherissyng, *sb.* cherishing, over great indulgence, 4. 117. F. *chérir*, from Lat. *carus*.
Cherles, *sb. pl.* churls, boors, peasants, 6. 50. A. S. *ceorl*, a man, a *churl*; Du. *karel*, a fellow.
Cheruelles, *sb. pl.* S. chervils, 6. 296. A. S. *cerfille*, a contraction of Lat. *chærophyllum*.
Chesibles, *sb. pl.* F. chasubles, 6. 12. O.F. *chaisuble*, *casule*.
Chest, *sb.* S. dissension, strife, contention, enmity, 2. 84. A.S. *ceást*, strife.
Chetes, *sb. pl.* F. escheats, property reverting to the king, 4. 175. O.F. *escheoir*, mod. F. *échoir*, to fall to; from Lat. *cadere*, to fall. The mod. E. *cheat* is corrupted from *escheat*.
Cheuen, *pr. pl.* F. succeed, thrive, lit. achieve, pr. 31. F. *chevir*, to compass, manage, from *chef*, Lat. *caput*.
Cheuesances, *sb. pl.* F. agreements about the loan of money, negociations, 5. 249. F. *chevir*. See **Cheuen**, and the note.
Chibolles, *sb. pl.* F. cibols, 6. 296. A *cibol* is a sort of small onion; F. *ciboule*, Lat. *cæpulla*, from *cæpe*, an onion.
Childryn, *gen. pl.* children's, 4.

117; *childryn cherissyng* = pampering of children.

Chillyng, *sb.* S. chilling, 6. 313; *for chilling* = against chilling, i. e. to prevent chilling.

Chiries, *sb. pl.* cherries, 6. 296. Lat. *cerasus*.

Chirityme, *sb.* cherry-time, time of gathering cherries, 5. 161.

Chiueled, *pt. pl.* trembled, 5. 193. MS. Bodley 814 has *cheuerid*; and certainly to *chiuel* is only another form of M. E. *chiuer* or *chever*, our modern *shiver*. 'Chyueryng as one dothe for colde;' Palsgrave. Another spelling is *chymer*. 'Chymerynge, or chyuerynge, or dyderynge. *Frigutus*.' Prompt. Parv.

Clameþ, *pr. pl.* F. proclaim, publish, cry aloud, 1. 93. Lat. *clamare*.

Clarice, *pr. name*, Clarissa, 5. 159, 319.

Clerematyn, *sb.* a kind of fine white bread, 6. 306. O.F. *cler*, clear, Lat. *clarus*; the latter part of the word points to F. *matin*, morning, when perhaps it was most used; cf. O. F. *matinel*, breakfast.

Clergealy, *adv.* in a clerkly manner, pr. 124.

Clergye, *sb.* F. the clergy, a body of clerks, men of letters, pr. 116, 3. 164; *gen. s.* Clergise, 3. 15. It has reference rather to scholarly attainments than to holy orders.

Clerke, *sb.* F. a man of learning, student of letters, 3. 3, 7. 73; *pl.* Clerkes, Clerkis, pr. 114, 7. 153; *gen. pl.* Clerken, 4. 119. O.F. *clerc*, Gk. κληρικός, from κλῆρος.

Cleue, *v.* S. to cleave, divide, 7. 155.

Cliket, *sb.* a latchkey, 5. 613. In Shropshire, to *clicket* is to fasten as with a link over a staple and *Hartshorne* well points out that it properly means a *latch*, although Chaucer and Langley use it to mean a latchkey; see Merchant's Tale, C. T. 9990. He also shews that the derivation is quite simple, though entirely overlooked. It is simply a Celtic word, and *clicied* in Welsh still means a doorlatch. Cf. Suio-Goth. *klinka*, a doorbolt.

Cliketed, *pp.* fastened with a latch, or catch, 5. 623. W. *cliciedu*, to fasten with a latch, from the *clicking* sound. Cf. Du. *klikklakken*, to clash.

Clooches, *sb. pl.* clutches, pr. 154. Allied to *claw*.

Cloke, *sb.* a cloak, 6. 272.

Clokke, *v.* F. to limp along lamely, to hobble, to lag, to be left in the lurch, 3. 34. F. *clocher*, to limp (see Brachet), Picard *cloquer*.

Cloutes, *sb. pl.* S. clouts, patched clothes, 2. 220. A.S. *clút*, a clout.

Clowe, *v.* S. to claw, clutch, pr. 154. A.S. *clawian*.

Cnowe, *v.* S. to know, 6. 222.

Cobelere, *sb.* cobbler, 5. 327. Cf. W. *cobio*, to thump; also observe the resemblance between E. *botch* and Du. *botzen*, to strike.

Coffes, *sb. pl.* cuffs, 6. 62.

Cofre, *sb.* F. coffer, chest, 5. 27. O.F. *cofre*, from Gk. κόφινος, a basket.

Cokeres, *sb. pl.* S. short woollen socks or stockings without feet, perhaps worn as gaiters, 6. 62. A.S. *cocer*, a sheath, Du. *koker*, a sheath, case, quiver.

Coket, *sb.* a kind of fine white bread, 6. 306. The finest kind was *simnel* bread, *paindemaigne*, or sacramental bread; the next, wastel bread; 'nearly resembling this in price and quality, though at times somewhat cheaper, was *light bread* or *puffe*, also known as *French bread* or *cocket* . . . it

seems far from improbable that it was so called from the word *cocket*, as meaning a seal, it being a strict regulation . . . that each loaf (at all events each loaf below a certain quality) should bear the impress of its baker's seal.'—Chambers. (See note.) The word *cocket*, a seal, occurs in Liber Albus, p. 40.

Cokkeslane, i. e. Cock Lane, Smithfield, 5. 319.

Colers, *sb. pl.* F. collars, pr. 162. Lat. *collum*, the neck.

Coloppes, *sb. pl.* collops, 6. 287. Suio-Goth. *kollops*. Ihre says—'*Kollops*, edulii genus, confectum ex carnis segmentis, tudite lignea probe contusis et maceratis.' Cf. Sw. *klappa*, Du. *kloppen*, to beat.

Comen, *v.* S. to come, 7. 188; *pt. s.* Come, pr. 112, 5. 532, &c.; *pt. pl.* Comen, 2. 150; *pp.* Comen, 4. 189; *pt. s. subj.* Come, should come, 6. 116.

Comeres, *sb. pl.* S. chance-comers, strangers, 2. 230. Cf. A.S. *cuma*, a comer, guest, stranger.

Comissarie, *sb.* F. 2. 179, 3. 142. '*Commissary*, an officer of the bishop, who exercises spiritual jurisdiction in places of the diocese so far distant from the episcopal see, that the chancellor cannot call the people to the bishop's principal consistory court, without putting them to inconvenience.'—Imp. Dict.

Comseth, *pr. s.* F. commences, begins, 1. 161, &c.; *pt. s.* Comsed, 3. 103, &c. Corrupted from F. *commencer*.

Comune, *sb.* F. the commonalty, 3. 77; *pl.* Comunes, the commons, pr. 113. In 5. 47, Mr. Wright suggests the meaning commons, i. e. allowances of provision; which suits the context.

Comune, *adj.* F. common, general, p. 148.

Conforte, *v.* F. to comfort, 1. 201 2. 150, &c.; *imp. s.* Conforte, 6. 223. O.F. *conforter*, to invigorate, from *fortis*. In Langley, it seems better explained by *comfort* than by *strengthen*.

Congey, *v.* to bid farewell to, dismiss, 3. 173; *imp. s.* Congeye me, say farewell to me, 4. 4. O.F. *congier*, It. *congedare*, to dismiss.

Conne, *pr. pl.* they can, 6. 151. See **Can**.

Conneth, *pr. pl.* they know how to, pr. 33, 6. 124. See **Can**.

Conscience, *gen.* conscience's, 3. 19.

Conseille, *sb.* F. council, pr. 148, 3. 114; counsel, pr. 202.

Conseille, 1 *p. s. pr.* F. I counsel, pr. 187, 7. 195; 2 *p. s. pt.* Conseiledest, 3. 205.

Consistorie, *sb.* F. consistory, i. e. the ecclesiastical court of an archbishop, bishop, or commissary, pr. 99, 2. 177, 3. 141, 318. See **Comissarie**.

Construe, *v.* F. to translate, explain, pr. 144, 5. 426, &c.

Contenaunce, *sb.* F. outward show, display, pr. 24; favour (as opposed to *right*), 5. 183.

Contrarieth, *pr. s.* F. acts or speaks contrary to, 5. 55.

Contreued, *pt. s.* F. contrived, devised, pr. 118. F. *trouver*.

Conynges, *sb.* conies, rabbits, pr. 193. W. *cwnyng*; cf. also Du. *konijn*, G. *kaninchen*. These are nearer to the English than O.F. *connil*, It. *coniglio*, Lat. *cuniculus*.

Cope, *v.* F. to provide a cope for, 5. 296; *pr. s.* Copeth, 3. 142; *pt. pl.* Coped, 2. 230; *pp.* Coped, 3. 35. In the two last passages it refers to the dress of a friar in particular. E. *cope*, *cape*.

Copes, Copis, *sb. pl.* F. copes (with reference to *hermits*), pr. 56, 6. 191; (with reference to *friars*)

pr. 61. Not short, like our modern *cape*, but a large cloak reaching down to the feet. F. *chappe*, It. *cappa*. Cf. *coping*-stone, *cope* or vault of heaven. Du. *kap*, coping, cap. Allied to E. *cape*, *cap*.

Coppis, *sb. pl.* F. cups, 3. 22. F. *coupe*, It. *coppa*.

Corps, *sb.* F. body, 1. 137. Lat. *corpus*.

Corseint, *sb.* F. a saint, lit. a holy body, but applied here to a living saint, 5. 539. Cf. Chaucer's Dream, l. 942; Morte Arthure, ed. Brock. 1164.

Coste, *sb.* F. cost, expense, expenditure, 3. 68. O.F. *couster*, Lat. *constare*.

Costed, *pt. s.* F. cost, pr. 203; *pp.* Costed, pr. 204.

Costes, *sb. pl.* F. coasts, regions, 2. 85. Lat. *costa*.

Coteth, *pr. s.* F. provides with a coat, 3. 142. O.F. *cote*, a tunic.

Coude, *pt. pl.* S. could, pr. 129. See Couthe.

Coudestow, 2 *p. s. pt.* (=coudest þou) couldst thou, 5. 540.

Coueitise, *sb.* F. covetousness, avarice, pr. 61, 3. 68, &c. Provençal *cobeitos*, Lat. *cupidus*, covetous. The O.F. sometimes wrongly inserts an *n*, as in *convoitise*, covetousness.

Couent, *sb.* F. convent, 5. 155; *gen.* Couentes, convent's, 5. 137. O.F. *covent* (as in *Covent* Garden), Lat. *conventus*.

Countè, *sb.* F. county, 2. 85. F. *comté*, from Lat. *comes*, a *count*, lit. a companion.

Coupe, *sb.* F. fault, sin, 5. 305. Lat. *culpa*, whence F. *coupable*, E. *culpable*.

Coupes, *sb. pl.* hardly (1) hoops or rings, but rather (2) cups; 3. 22. See the note.

Coupleth, *pr. s.* F. couples, links, fastens, 3. 164; *pt. pl.* Coupled hem, joined themselves, 4. 149; *pp.* Coupled, fastened, held in with a leash; *coupled and uncoupled*, whether held in or free, pr. 206. From Lat. *copula*.

Courbed, 1. *p. s. pt.* F. I bent, bowed, knelt, 1. 79, 2. 1. Lat. *curvare*.

Courte, *sb.* F. courtyard, 5. 594. Lat. *cohors*. O.F. *cort*, It. *corte*.

Courtpies, *sb. pl.* pea-jackets, short coats, 6. 191. Du. *kort*, short, and *pije*, coat of a coarse woollen stuff; also the material itself; whence *pea*-jacket. Cf. Mœso-Goth. *ga-paidon*, to clothe, *paida*, a coat.

Couth, 1 *p. s. pr.* I make known, I proclaim, 5. 181. A.S. *cȳðan*, to make known.

Couthe, *pt. s.* knew, pr. 182, 5. 520; could, 1. 115; 2 *p. pl.* Couthe, ye could, pr. 200, 3. 340. A.S. *cunnan*, to know, whence *ic can*, I ken, I can, *ic cúðe*, I knew, M.E. I *coud*, now misspelt *could*. Cf. Mœso-Goth. *kunnan*, to know, *ik kan*, I can, *ik kuntha*, I could.

Cracchè, Cracchy, *v.* to scratch, pr. 154, 186. Cf. Du. *krassen*, to scratch.

Craft, Crafte, *sb.* craft, contrivance, 1. 137, 2. 4, 3. 19; handicraft, trade, 5. 554; *pl.* Craftes, employments, trades, pr. 221, 7. 31. A.S. *cræft*, skill, faculty, G. *kraft*, strength.

Crafty, *adj.* S. skilful, cunning, well-executed, pr. 162: *alkynnes crafty men*, skilled men (*craftsmen*) of every kind, 3. 224, 6. 70.

Credo, *sb.* the creed, 6. 91; from the first word in Latin—*credo*.

Cristene, *adj.* F. Christian, 3. 287; *pl.* Cristene, 1. 190, 7. 195.

Croft, Crofte, *sb.* croft, small enclosed field, 5. 581, 6. 33. A.S. *croft*.

Crope, 2 *p. s. pt.* S. didst creep, 3. 190; 1 *p. pl. subj.* we crept, pr.

186. A.S. *creópan*, pt. t. *ic creáp*, *þu creápe*, 1 p. pl. *crupon*.

Crosse, *sb.* F. cross, 5. 472. See the note.

Crounyng, *sb.* the tonsure, lit. crowning, pr. 88. Lat. *corona*.

Cruche, *sb.* F. cross, mark of a cross, 5. 529. Lat. acc. *crucem*, whence O.F. *crois*, *cruix*, and E. *Crutched* Friars.

Cruddes, *sb. pl.* curds, 6. 284. W. *crwd*, a round lump.

Culled, 1 *p. pl. subj.* killed, pr. 185. Icel. *kolla*, to hit on the head.

Culorum, *sb.* ending, conclusion, 3. 278. Evidently a corruption of *sæculorum*, the last word of the *Gloria Patri*. It only occurs, I believe, in 'Piers Plowman' and in the 'Deposition of Rich. II.' It has, besides, a stronger force than *conclusion* merely, as it signifies the conclusion *which gives the key-note to the whole*. In the Sarum Psalter, the first word or words of the Anthem (with music) and the music of the *seculorum Amen* are given. The latter is denoted only by its *vowels*; so that under the final musical phrase we find *e. u. o. u. a. e.*

Culter, *sb.* Lat. coulter, 6. 106. Lat. *culter*, from *colere*.

Cupmel, *sb.* S. 5. 225. *In cupmel* = in portions such as a cup will hold, in cupfuls. A.S. *mælum*, in parts, dat. pl. of *mél*, a fixed time, a fixed portion. So *flocmeel*, by flocks, *gobetmele*, by pieces at a time, &c. in Wycliffe's Bible. See *Parcelmele*. Cf. E. *piecemeal*.

Curatoures, *sb. pl.* F. guardians, men who are entrusted with their wards' money, 1. 193. '*Curatier*, *Curatour:* curateur, tuteur, courtier.'—Roquefort.

Cure, *sb.* F. a cure of souls, pr. 88. Lat. *cura*.

Curteise, *adj.* F. courteous, 4. 16.

Curteisye, *sb.* F. courtesy, kindness, 1. 20, 5. 437.

Curteisliche, *adj.* courteously, 3. 103, 4. 44, &c.

Cutpurs, *sb.* a cutpurse, thief, 5. 639.

D.

Daffe, *sb.* a stupid, a dolt, 1. 138. Suio-Goth. *döf*, stupid, Mœso-Goth. *daubs*, dull, hard of heart, E. *deaf*.

Dampne, *imp. s.* F. condemn, damn, 5. 478; *pp.* Dampned, 2. 102. Lat. *damnare*, *dampnare*.

Dar, 1 *p. s. pr.* I dare, pr. 209, 6. 270; 1 *p. s. pt.* Durst, 3. 201; *pt. s.* Dorst, pr. 178. A.S. *ic dear*, I dare, *ic dorste*, I durst; Mœso-Goth. *ik dars*, I dare, *ik daursta*, I durst, inf. *daursan*.

Daunten, *v.* to daunt, tame, subdue, 3. 286. F. *dompter;* cf. Lat. *domare*.

Dawe, contr. form of Davy or David, 5. 320, 6. 331.

Debate, *sb.* F. strife, discussion, 5. 98, 337. F. *débattre*, to contend, from the same root as *beat*.

Decretals, *sb. pl.* 5. 428. A collection of popes' edicts and decrees of councils, forming a part of the canon law. Five books of them were collected by Gregory IX, in 1227; a sixth by Boniface VIII, in 1297.

Ded, *sb.* S. death, 3. 265. Mœso-Goth. *dauthus*, A.S. *deáð*, Sw. *död*, Du. *dood*, G. *tod*.

Ded-day, *sb.* S. death-day, 7. 50 115.

Dede, did. See **Do**.

Dede, *adj. pl.* the dead, 7. 187.

Defaute, *sb.* F. default; *in defaut* in fault, 2. 139, 5. 145; *for defaut* for want, for lack, for need, 5. 6. 209, 7. 162.

Defendeth, *pr. s.* F. forbids, 3. (

Defien, *v.* to be digested, 5. 3(

Defye, 5. 121; to digest, pr. 2

O.F. *deffier*, to distrust, Lat. *fides*. Hence M.E. *defy*, to reject, renounce; also to withstand, digest; see the last passage cited.

Dele, *v.* to distribute, divide, share, 6. 99; to share money or other things with others, to give away, 1. 197; 2 *p. pl. pr.* Delen, 3. 71; *v.* to have dealings, 6. 77; 2 *p. pl. pr.* Delen, 7. 90. A.S. *dælan*, to divide, from *dǽl*, a portion, deal, Du. *deel*, G. *theil*.

Dele, *sb.* S. a part; *some dele*, partly, 5. 438.

Delitable, *adj.* F. delightful, pleasant, nice, 1. 34.

Deluen, *v.* to dig, 6. 143; 1 *p. s. pr.* Delue, 5. 552. A.S. *delfan*, Du. *delven*.

Delueres, *sb. pl.* S. diggers, ditchers, pr. 223, 6. 109.

Deluynge, *sb.* S. digging, 6. 250.

Deme, *v.* to deem, think, judge, 1. 86, 4. 178; 1 *p. s. pr.* Deme, 5. 114; 3 *p. pl. pr.* Demen, pronounce judgment, pr. 96; *imp. s.* Deme, 6. 83, 182; *pt. s.* Demed, decided, 7. 169; *pp.* Demed, condemned, 4. 181. A.S. *déman*, to judge, *dóm*, judgment, *doom*.

Denote, *a proper name*, 6. 73.

Departed, *pp.* F. divided, parted, 7. 156. O.F. *despartir*, Lat. *dispartiri*, from *pars*.

Depraue, *v.* F. to depreciate, revile, 3. 178; *pr. pl.* 5. 144.

Dere, *adv.* S. dearly, 6. 293; *me dere liketh*, it dearly pleases me, I like best.

Dere, *v.* to injure, harm, 7. 34; Deren, 7. 50. A.S. *derian*, to injure, Du. *deren*.

Derke, *adj.* S. dark, pr. 16.

Derne, *adj.* S. secret, 2. 175.

Derrest, *adj.* S. dearest, i.e. most valuable, 2. 13.

Derthe, *sb.* S. a dearth, 6. 330.

Derworth, *adj.* precious, 1. 87. A.S. *deórwurðe*, precious, of dear worth.

Descryue, *v.* to describe, 5. 188; Discreue, 5. 79. O. F. *descrivre*, from Lat. *scribere*.

Despended, *pp.* spent, 5. 267. O. F. *despendre*, Lat. *dispendere*.

Destruye, *v.* to destroy, pr. 197; 2 *p. s. pr. subj.* 3. 269; *pr. pl.* Destruyeth, waste, pr. 22. O.F. *destruire*.

Deth-day, 7. 199. See **Ded-day**.

Deuine 3e, *imp. pl.* explain ye, pr. 209; *pt. s.* Deuyned, 7. 152. O. F. *deviner*, Lat. *diuinare*.

Deuynour, *sb.* F. expounder, teacher, 7. 135.

Deuorses, *sb. pl.* F. divorces, 2. 175.

Deye, Dey, *v.* to die, 1. 142, 3. 261, &c.; 2 *p. pl. pr. subj.* Deye, 6. 122; 2 *p. s. pt.* Deydest, 5. 472. Suio-Goth. *dö*, Icel. *deyja*, Sw. *dö*, Dan. *döe*, to die.

Deyinge, *sb.* dying, death-hour, 7. 34.

Deyned, *pt. pl.* F. deigned, 6. 310. From Lat. *dignus*.

Deyse, *sb.* daïs, high table at the end of the dining-hall, 7. 17. O. F. *dais*, *deis*, *dois*, originally a table, from Lat. *discus*; it afterwards meant a seat of state, a canopy, or an elevated platform.

Diademed, *pp.* crowned, 3. 286. Gr. διάδημα, a fillet, from δέειν, to bind.

Diamantz, *sb. pl.* diamonds, 2. 13.

Diapenidion, *sb.* an emollient, expectorant, 5. 123. The meaning and derivation are given in the note to the present edition, which see.

Did. See **Do.**

Diete þe, 2 *p. s. subj.* diet thyself, 6. 270. Gk. δίαιτα, mode of life.

Dignelich, *adv.* worthily, honourably, 7. 171. Lat. *dignus*.

Diken, *v.* to make ditches or dykes, 6. 143; 1 *p. s. pr.* Dyke, 5. 552; *pt. pl.* Dykeden, 6. 193.

Dikeres, *sb. pl.* ditchers, 6. 109. See **Dykere.**

Dismas, 5. 473. See note.

Discreue. See **Descryue.**

Disgised, *pp.* tricked out, pr. 24. See note. O. F. *desguiser*, to change one's clothes; Span. *guisar*, to dress meat, from a Teutonic source; O. H. G. *wisa*, *wise*, G. *weise*, A. S. *wise*, Du. *wijs*, E. *wise*, *guise*.

Disoures, *sb. pl.* story-tellers, romance-reciters, 6. 56. O.F. *diseor*, a taleteller; cf. F. *dire*, Lat. *dicere*.

Dissheres, *sb.* a female maker, or retailer, of metal dishes, 5. 323. 'John le Disshere' is mentioned (A.D. 1304) in Memorials of London, ed. Riley, p. 54.

Di3te, *v.* S. dight, prepare, make ready, 6. 293. A.S. *dihtan*, to arrange, from Lat. *dictare*.

Do, *v.* to do, to cause, 2 *p. s. pr.* Doste, 6. 83; 2 *p. pl. pr.* Done, 1. 53; *pr. pl.* Don, 6. 66; *pp.* Do, ended, 5. 418. When followed by another verb, the latter is always in the infin. mood, and, *if transitive*, apparently receives a *passive* signification. Thus, *do maken*, I cause to be made, 3. 60; *do peynten*, cause to be painted, 3. 62; *don saue*, cause to be saved, 7. 177. Yet it must be remembered that the second verb is not really passive, but we have lost the idiom which enables a German to say *bauen lassen*, to cause to be built, and the like. Hence we rightly translate *don hym lese* by *cause him to lose*, 5. 95, &c.; *do men deye*, cause men to die, 6. 276; *I do it on*, I refer it to, I make it depend on, 1. 86, 3. 187. *To done* (gerund), to transact business, 4. 27; to work, 6. 112; to be done, 6. 206. *Doth hym to go*, prepares himself to go off, 2. 211. *Do me*, make my way, 5. 459. *Doth*, imp. p do ye, 5. 44. *Dede*, pt. s. di 3. 140. *Dedest*, didst, 7. 19 *Dede*, *Deden*, pt. pl. 7. 122, 547. *Did*, caused, 5. 245.

Doel, *sb.* mourning, lamentation, 386. O.F. *doel*, *duil*, F. *deui* Lat. *dolium* in the comp. *cord lium*. Cf. Lat. *dolor*.

Doke, *sb.* duck, 5. 75. Cf. D *duiker*, a diver.

Dole, *sb.* sorrow, grief, 6. 122. Se Doel.

Doluen, *pt. pl.* delved, dug, 6. 193 *pp.* Doluen, buried, 6. 182. Se Deluen.

Dome, *sb.* doom, sentence, 2. 205 judgment, 3. 316, &c. A.S. *dóm* judgment, Gk. *θέμις*.

Domesday, *sb.* doom's-day, judg ment-day, 5. 20, 478.

Donet, 5. 209. See note.

Dongeon, Dongeoun, *sb.* donjon pr. 15, 1. 59. The 'donjon' o keep-tower is the principal towe in a castle; in it prisoners ofte were confined, whence our *dun geon*. From Low Lat. *domnio* a strong tower, which from Lat *dominio*, rather than from th Celtic (Gaelic and Irish) *dùn* a fortified place. O.F. *donjon dungon*, *doignon*, a keep-tower.

Dore-tre, *sb.* S. side post of a door or wooden bar of a door, 1 185.

Dorst. See **Dar.**

Doted, *adj.* or *pp.* simple, foolish 1. 138. Cf. F. *radoter*, to dote Du. *dut*, sleep, dotage.

Douere, *pr. name*, Dover, 4. 131

Doute, *sb.* fear, pr. 152. O.F. *dute doute*, fear; from Lat. *dubitare*.

Dou3ter, *sb.* S. daughter, 2. 30 *pl.* Dou3tres, 6. 99.

Draddest, 2 *p. s. pt.* S. didst dread didst fear, 3. 192.

Dremeles, *sb.* a dream, 7. 15. The usual form is *dreme* (cf.

152), but the form *dremeles* is imitated from *meteles* or *metels*; that it is in the singular number is clear from the passage—'A merueillouse meteles'—in Pass. xi. 5, Text B. of the poem. A.S. *dréman*, which originally meant *to rejoice, to make a loud sound like a musical instrument.* Cf. Du. *droom*, a dream.

Drewery, *sb.* a favourite, darling, object of affection, 1. 87. O.F. *druerie*, affection, love, from *drut*, a lover, which from O.H.G. *triuten*, to love, cf. G. *traut*, dear. See Romaunt of the Rose, l. 5067.

Drowe, 1 *p. s. pt.* drew (myself), went (amongst), 5. 209; *pt. s.* Drowgh, drew near, 5. 356. A.S. *dragan*, to drag, draw, pt. t. *ic dróg, ic dróh.*

Dryest, art dry, art thirsty, 1. 25.

Dryuen forth, i. e. pass, spend, pr. 220.

Dureth, *pr. s.* F. endures, lasts, 1. 78, 6. 58. Lat. *durare*. Cf. S. Matt. xiii. 21.

Durst. See **Dar**.

Dyke, Dykeden. See **Diken**.

Dykere, *sb.* S. a ditcher, 5. 320; Dyker, 6. 331; *pl.* Dykers, pr. 223. A.S. *díc*, a dyke, either a mound or a ditch.

Dyngen, *v.* to strike violently, as with a flail, 6. 143; to keep pounding away at, 3. 310. Sw. *dänga*, Dan. *dænge*, to bang, hit violently. Cf. Sc. *ding*.

Dys-playere, *sb.* diceplayer, 6. 73.

E.

Eche a, every, 3. 310, 6. 249. Cf. Sc. *ilka*.

Edwite, *v.* to rebuke, reprove, 5. 370. A.S. *edwítan*, to reproach, now corrupted into *twit*. The prefix *ed-* means over again, and has just the force of Lat. *re-* or *red-*.

Eet, *v.* S. to eat, 5. 120; *pt. s.* Eet, ate, 6. 298.

Eft, *adv.* again, 3. 344, 5. 624. A.S. *eft*, again.

Efte, *adv.* afterwards, 4. 107, 5. 626. A.S. *æftan*, afterwards.

Eftsones, *adv.* S. soon afterwards, 5. 481; Eft sone, 6. 172.

Egged, *pt. s.* egged on, incited, 1. 65. A.S. *eggian*, to incite; Icel. *eggja*, to sharpen, incite, from *egg*, an *edge*. Cf. Chaucer, C. T. 5262.

Eighen, *sb. pl.* eyne, eyes, 5. 356, 392; Eyghen, 5. 191; Eyen, 5. 62. A.S. *éage*, pl. *éagan*.

Ek, *conj.* eke, moreover, 2. 236; Eke, besides, 2. 92. A.S. *eác*, G. *auch*, Du. *ook*.

Elde, *sb.* old age, 5. 193. A.S. *eldo, yldo*, Mœso-Goth. *alds*, old age.

Eldres, *sb. pl.* S. ancestors, 3. 261.

Eleyne, *pr. n.* 5. 110.

Eller, *sb.* an elder tree, 1. 68. A.S. *ellen*, the elder. See note.

Elles, Ellis, *adv.* S. else, otherwise, pr. 91, 6. 233, &c. Cf. Lat. *ali-ter*.

Elyng, *adj.* lonely; hence, miserable, wretched, pr. 190. Cf. A.S. *ellende*, exile, G. *elend*, misery or miserable. 'His labour to him is the *elengere*,' i. e. more miserable; Occleve, De Regimine Principum, ed. Wright, p. 37.

Enfourmeth, *pr. s.* instructs, teaches, 3. 240. O.F. *enformer*, to instruct (Roquefort).

Engreyned, *pp.* dyed in grain, i. e. of a *fast* colour, 2. 15.

Enioyned, *pt. s.* F. enjoined, appointed, imposed, 5. 607; Enioigned, *pp.* joined, 2. 65. Lat. *iniungere*.

Ennuyed, *pp.* F. annoyed, 5. 94. F. *ennui*, Span. *enojo*, from Lat. *in odio* (Brachet).

, *sb.* F. example, 5. 17; ples, Ensaumples, 1. 170, Lat. *exemplum.*
ıs, *sb. pl.* F. poisons, 2. *uenenum.*
ny, 2. 203.
ıs, of any kind, 2. 200.
r, 5. 352. *See* **Ar.**
ıes, *sb. pl.* archdeacons,

ıabitation, native place, 202. A.S. *eard*, native

. formerly, 1. 129.
› plough, 6. 67, 7. 6; l, 6. 5. Mœso-Goth. S. *erian*, Icel. *erja*; cf. e. See *ear* in the Bible, i. 4; 1 Sam. viii. 12; 4.
sb. earldom, 2. 83. A.S. . *jarl*, an earl.
sb. F. Armenia, 5. 533.
en, 6. 4, 7. 5. See **Erie.**
es, *sb. pl.* F. exchanges,

np. s. avoid, shun, 6. 55.
er, M.H.G. *sckiuhen*, G. :o be *shy* of, evade.
ease, 1. 19, 6. 152.
pl. they eat, 6. 147; *pt.* 121; *pp.* Eten, 5. 381, see also **Eet.** A.S. *etan*, et, pp. *eten.*
evening, 6. 187. A.S.

ıstene, *sb.* fellow-Chris- 94, 5. 440. Sw. *jämn-* fellow-Christian. Sw.)an. *jæmn*, is our E. opshire *eme.*
ge, *sb.* S. evensong, the ır evening service, 5. 345, he M.E. name for *vespers.*
adv. S. euermore, 7. 82.

evry), every, 3. 63.
sb. pl. F. beryls, 2. 14.
ıe, water, has a derivative *ewage*, which signifies sometimes a right or claim with reference to water (Roquefort). Here however it must mean the *aqua-marina*, a name given by the jewellers to the green beryl, with reference to its colour.

Eyen, *sb. pl.* eyne, eyes, 5. 480, &c.; Eyghen, 5. 109. See **Eighen.**

Eyleth, *pr. s.* troubles, vexes, ails, 6. 130, 259. A.S. *eglan*, to prick, to torment, *egl*, a prick.

Eyre, *sb.* F. air, pr. 128, 1. 123.

Eyres, *sb. pl.* heirs, 2. 101, 3. 277. O. F. *eir*, *hoir*, Lat. *hæres.*

Eyther . . . other, each . . . the other, 5. 148, 164, 7. 138.

F.

Fader, *sb.* father, 1. 14; Fadre, 3. 126. A.S. *fæder.*

Faire, *adv.* S. fairly well, 1. 2, 6. 25.

Faire, *sb.* fair, 5. 205, 328. O.F. *foire*, *feire*, Lat. *feriæ.*

Fairy, *sb.* enchantment, pr. 6. O.F. *faerie*, enchantment, *fae*, a fay, from Lat. *fatum*, destiny.

Faite, *sb.* F. deed, action, 1. 184. Lat. *factum.*

Faiten, *v.* F. to use false pretences, to beg under false pretence, 7. 94. See next word.

Faitoures, *sb. pl.* lying vagabonds, who begged money under false pretences, canting rogues, 6. 123, 186; Faitours, 2. 182. O.F. *faiteor* (Lat. *factor*), a maker; hence, a pretender, swindler.

Falle, 1 *p. s. pr.* S. I fall (amongst), I light (upon), 4. 156; 3 *p. s. subj.* happen, come to pass, 3. 323; *pr. s.* Falleth, belongs, appertains, 1. 164; *pp.* Fallen, happened, come to pass, pr. 65.

Fals, *adj.* F. *used as a proper name*, False, the false one, impersonation of falsehood, 2. 25, 123; *pl.* false men, 3. 138.

Falshed, Falshede, *sb.* falsehood, pr. 71, 1. 64; 5. 295.

Famed, *pp.* F. defamed, slandered, 3. 185. Cf. Lat. *fama*, often used to mean *scandal*.

Fange, *v.* to take, receive, 5. 566. A.S. *fón*, pt. t. *ic feng*, pp. *fangen*, *fongen*, G. *fahen*, Du. *vangen*, to take, catch. Cf. E. *fang*.

Fantasies, *sb. pl.* F. fancies, tricks, silly inventions, pr. 36. Gk. *φαντασία*, display, from *φαίνω*, I shew, *φάω*, I shine. M.E. *fantasy*, now corrupted into *fancy*.

Fare, *v.* to go, depart, 7. 98; *pr. pl.* Fareth, go, travel, fare, 2. 183; *pp.* Faren, gone, 5. 5. A.S. *faran*, to go, G. *fahren*, Du. *varen*, to travel.

Faucones, *sb. pl.* F. falcons, 6. 32.

Fauel, *sb.* the impersonation of Flattery, Cajolery, or Deceit, 2. 6. O.F. *favele*, Lat. *fabella*, idle discourse, from Lat. *fabula*. Quite distinct from *favel* or *fauvel*, which means of a yellow colour (G. *falb*), and was sometimes used as a name for a horse, as in the Romance of Richard Cœur de Lion.

Fauntes, *sb. pl.* F. children, lit. infants, of which it is a shortened form, 7. 94; Fauntis, 6. 285.

Fayne, *adj.* fain, glad, 4. 12, 6. 273. A. S. *fægen*, glad, Mœso-Goth. *faginon*, to rejoice.

Fayteden, *pt. pl.* F. begged in a dissembling or lying manner, pr. 42. See **Faitoures**.

Faytoure, *sb.* 6. 74. See **Faitoures**.

Fecche, Fecchen, *v.* to fetch, take, 2. 180, 5. 29; *pr. pl.* Fecchеth, steal, 4. 51. A.S. *feccan*, *fetian*, G. *fassen*, Du. *vatten*, to fetch, seize.

Feffe, *v.* to fee, retain by means of fees, 2. 146; *pr. s.* Feffeth, infeoffs, endows with property, 2. 78. O.F. *feffer*, from the sb. *fief*, which is from a Teutonic source. Goth. *faihu*, A. S. *feoh*, Icel. *fé*, G. *vieh*, Du. *fooi* property, fee. Cf. Lat. *pe*

Feffement, *sb.* F. enfeoffme of gift or endowment, 2. 7

Feire, *adv.* 5. 59. See **Fa**

Fel, *sb.* skin, 1. 15. A.S. *fell*, Du. *vel*.

Felawes, *sb. pl.* S. associate panions, 2. 209, 7. 12. Icel from *fé*, cattle, property, a law, society; so also Sui *fælage*, from *fæ* (Sw. *fä*) an it thus implies one who p property in partnership with See **Feffe**.

Felawship, *sb.* S. fellows ciety, companionship, 1. 118; crew, 2. 207.

Felde, *sb.* S. field, 1. 2, A.S. *feld*.

Fele, *adj. pl.* many, nume 338. A.S. *fela*, G. *viel*, D

Feledest, 2 *p. s. pt.* S. didst 497.

Felice, *pr. name*, F. Felicia

Felle, *adj. pl.* fell, cruel, se 170. A.S. *fell*.

Felle, (*rather read* Fel), S happened, 7. 157; *pt. pl.* fell, 1. 119.

Felled, *pt. s.* S. felled, i. e. c fall, 3. 126.

Fende, *sb.* a fiend, 1. 40; *ge* Fendes, 2. 40. The Mœs *fijan*, to hate, has a pre *fijands* used as a sb. and n *an enemy*: so A.S. *feón*, t *feônd*, a fiend.

Fenel-seed, *sb.* fennel-seed, 'The fruit or, in *common lan* the seeds, are carminative, quently employed in medi Imp. Dict. They were use into drinks, as a spice. Som have *fenkel*, which is neare Lat. *fœniculum*.

Ferde, 2 *p. pl. pt. subj.* y

id, ye would fare, 3. 340.
e.
omrade, companion, 4. 26;
, 2. 6, 5. 170. A.S. *fera*,
ne who *fares* with one, a
; companion.
to frighten, terrify, 7. 34.
oy Shakespeare.
a wonder, marvel, pr. 6;
i, pr. 65. A.S. *fœrlic*,
from *fær*, fear, sudden
Du. *vaarlijk*, quickly; G.
h, dangerous.
adv. in former years,
5. 440. A.S. *fyrn*, old,
O.H.G. *firni*, old.
e: *sb.* S. a farthing, 4. 54,
Lit. a *fourth-ing*, fourth
ince it was used for a
of a noble or other gold
commonly for a quarter
ıy, as here.
worth, *sb.* farthing's
nall quantity, 5. 313.
, fastened, joined, 2. 123.
ıdings vary; the A-text
e *feffed*, *festnyd*, *fastnid*;
t MSS. have *fest* and *fast*;
form would be *festned*.]
S. feeds (a contr. form of
ır. 194.
adv. featly, handsomely,
65. Lat. *factitius*, arti-
F. *faictis*, well made,
e, E. *feat*.
s. fetched, produced, 2.
50; *pt. pl.* Fetten, 2. 229,
A.S. *fetian*, pt. t. *ic fette*.
v. S. to fetter, 2. 207;
Fettereth, 2. 200. A.S.
ætter.
pl. S. few, 6. 284.
ıem, *pt. s.* F. feigned
es, pretended to be, 6.
pl. Feynen hem, feign
ıselves, invent, imagine
ielves, pr. 36.
sb. F. a faintness, weak-
5. The O.F. *faintise* properly means falseness, and secondarily cowardice, sluggishness. Lat. *fingere*. See Wedgwood.

Feyres, *sb. pl.* F. fairs, markets, 4. 56. See **Faire**.

Fieble, *adj.* F. feeble, weak, 5. 177, 412; Feble, pr. 180.

Fierthe, *adj.* S. fourth, 7. 52.

Fikel, *adj.* treacherous (*rather than* changeable), 2. 129; Fykel, 3. 121.

File, *sb.* F. daughter, 5. 160. Lat. *filia*.

Filtz, *sb.* F. son, 7. 162. Lat. *filius*.

Flapten, *pt. pl.* flapped, flogged, slapped, worked at threshing, 6. 187. Du. *flap*, a flap, blow, stroke.

Flatte, *pt. s.* slapped, dashed, 5. 451. Cf. O.F. *flat*, *flac*, a slap, *flatir*, *flaccer*, to dash.

Flaundres, Flanders, 5. 321.

Flayles, *sb. pl.* 6. 187. O.F. *flael*, from Lat. *flagellum*.

Fleiȝ, *pt. s.* fled, 2. 210. A.S. *fligan*, pt. t. *ic fleáh*.

Flex, *sb.* flax, 6. 13. A.S. *flex*, *fleax*, Du. *vlas*.

Floreines, *sb. pl.* florins, 2. 143, 3. 156, 4. 156, 5. 590. So named from the town of Florence.

Flowen, *pt. pl.* S. fled, flew, 2. 233, 6. 186. See **Fleiȝ**.

Folde, *sb.* S. fold, earth, world, 7. 53.

Foles, *sb. pl.* F. fools, pr. 26. F. *fou*, O.F. *fol*, W. *ffol*, foolish.

Folus, *sb. pl.* S. foals, 2. 162. A.S. *fola*, a colt.

Folwar, *sb.* S. follower, 5. 549.

Folwen, *v.* S. to follow, 6. 2.

Fonde, *imp. s.* endeavour, 6. 222. A.S. *fandian*, to try to find, seek.

Fonde, 1 *p. s. pt.* S. I found, pr. 17, 58.

Foon, *sb. pl.* foes, 5. 96. A.S. *fáh*, pl. *fá*; but A.S. geféh has the pl.

gefáhen. The Chaucer MSS. have *fone*, *foon*, and *foos*.

For, *conj*. S. because, for the reason that, 2. 166, 3. 271, 7. 20; *prep*. against, as a preventive against, 1. 24, 3. 190, 6. 9.

For-, in composition, has the senses (1) *fore-*, G. *vor-*, Du. *voor-*, A.S. *fóre-*, (2) *for-*, (in forbid, &c.) A.S. *for-*, G. and Du. *ver-*. The first implies precedence, the second abstraction, or completeness; in Mœso-Goth. there is some confusion, *faur-* being used for both, but *fra-* only in the latter sense; cf. E. *from*. *Fore* and *From* are the nearest intelligible English equivalents. The 'fore' words in Piers Plowman are *Forfadres*, *Forgoer*, *Forsleues*, *Forstalleth*, *Forward*, and *Forwit*. The rest are 'from' words.

Forbare, *pt. s.* suffered to live, spared, 3. 272. A.S. *forbéran*, to forbear, allow.

Forbede, *pr. s. subj.* forbid, 3. 111, 119; *pp.* Forbode, lit. forbidden, but *forbode lawes* is incorrectly used to mean laws *that forbid it*; 3. 151. A.S. *forbeódan*, to forbid, restrain, Mœso-Goth. *faurbiudan*, G. *verbieten*, Du. *verbieden*.

Forebode, *sb.* a forbidding, used in the phrase *goddes forbode* or *lordes forbode* = it is God's (or the Lord's) prohibition, 4. 194, 7. 176. A.S. *forbód*, a forbidding.

Fordon, *v.* to 'do for,' undo, destroy, 5. 20. A.S. *fordón*, G. *verthun*, Du. *verdoen*.

Forfadres, *sb. pl.* S. forefathers, 5. 501.

Forfeture, *sb.* F. forfeiture, 4. 131. From Fr. *forfaire*, to do amiss, Low Latin *forisfacere*.

Forgoer, *sb.* S. foregoer, guide, 2. 187; *pl.* Forgoeres, well explained by Mr. Wright—'people whose business it was to go before the great lords in their progre buy up provisions for t avant-couriers, 2. 60.

Forpyned, *pp.* pined or w death, miserable, wretched

Forsake, 1 *p. s. pr.* I deny, A.S. *forsacan*.

Forsleues, *sb. pl.* short covering the fore-arm, 5.

Forsleuthed, *pp.* wasted id for want of use, 5. 445.

Forstalleth, *pr. s.* forestall To *forestall* is to buy or for corn or other provision they arrive at the *stall* or with intent to sell them a prices.

Forth, *sb.* course, 3. 156; phrase—*course* of justice. *ffordd*, a way, passage, Sv G. *fahrt*, a way, journe *vaard*, a canal. From th root as *fare*.

Forth, *sb.* a ford, 5. 57(*ford*, G. *furt*, a ford.

Forþi, *conj.* on that account fore, pr. 111, 3. 69, &c.; 6. 96: *-thy* is the ablativ strumental case of the def. cf. Mœso-Goth. *the*.

Forwandred, *pp.* wearied c wandering, pr. 7. Cf. G. *w*

Forward, *sb.* S. agreement pact, 6. 36; Forwarde, A.S. *foreweard*, from *fo weard*, ward, guard.

Forweny, *v.* spoil, 5. 35 *wenian*, to wean. See not

Forwes, *sb. pl.* furrows, (A. S. *furh*, Du. *voor*.

Forwit, *sb.* S. forewit, for ledge, forethought, 5. 166.

Forȝelde, *pr. s. subj.* repay, 6. 279. A.S. *geldan*, *gyl* pay.

Forȝete, *pp.* forgotten, 5 A.S. *forgitan*, pt. t. *ic* pp. *forgeten*.

Foule, *adv.* S. foully, 3. 185

l. birds, 5. 355, 6. 32, 7.
.S. *fugel*, a bird, fowl.
pr. s. S. fouls, runs foul
;3.
;e, *sb.* S. furlong, furrow,
4.
l, *pt. s.* F. formed, 1. 14.
pt. pl. S. fought, pr. 42.
1 *p. s. pt.* asked, 1. 58.
regnan, G. *fragen*, Du.
to ask; cf. Lat. *precari.*
ep. S. from, 6. 162.
, *pt. s.* asked, 5. 532. See
d.
. a man, 4. 12, 156; *pl.*
5. 170. A.S. *freca*, one
old, a hero; cf. G. *frech.*
i. F. frail, 3. 121.
sb. F. frailty, 3. 55.
F. friar, 3. 55; *gen. sing.*
5. 81; *pl.* Freres, 2. 182;
r. 58. Lat. *frater.*
to eat, 2. 95. A.S. *fretan*,
devour (Mœso-Goth. *fra-*
eat up, from *itan*, to eat).
ressen.
pp. adorned, 2. 11. A.S.
, to adorn, *frætu*, an orna-

pp. surrounded by a forest,
in with trees, 5. 590.
d, a forest.
S. from, 3. 109, 6. 90.
, *fram.*
b. pl. F. fruits, 6. 326.
S. full, very, pr. 20, 6. 45.
S. fill, 6. 266.
j. S. first, 3. 243.
v. S. to find, 7. 30; *pr. s.*
ntr. from *fyndeth*), 4. 131,
pp. Founden, 3. 338.

G.

. to lie, 3. 179. A.S.
to delude. Icel. *gabba*,
ber, It. *gabbare*, to cheat.
. gable-end of a church,
3. 49. Sw. *gafvel*, G. *giebel*, Du. *gevel*; cf. Mœso-Goth. *gibla*, a pinnacle.

Gadelynges, *sb. pl.* associates, fellows, 4. 51. A.S. *gædeling*, a companion. In Mœso-Goth. *gadiliggs* means a sister's son, a nephew (Col. iv. 10).

Gaf, *pt. s.* gave, 3. 21. See **Gyue.**

Galice, Gallicia, 5. 528; Galis, 4. 127.

Galle, *sb.* gall, bile, 5. 119. A.S. *gealla*; cf. Gk. χολή.

Galoun, *sb.* F. a gallon, 5. 224; (used without *of* following), 5. 343.

Gamen, *sb. sing.* game, play, pr. 153. A.S. *gamen*, a game.

Gan, *pt. s.* lit. began; but commonly used as an auxiliary = did, pr. 143, 1. 112, &c. A.S. *ginnan*, to begin.

Gange, *v.* to go, travel, 2. 167. A.S. *gangan*, Mœso-Goth. *gaggan* (pronounced *gangan*), to go.

Garlekehithe, Garlickhithe, 5. 324.

Garlike, *sb.* S. garlic, 5. 312. A.S. *gár-leác*, from *gár*, a spear, and *leác*, a leek.

Garte, *pt. s.* caused, made, 1. 121; Gerte, 6. 303; *pp.* Gert. 5. 130. Icel. *gjöra*, Sw. *göra*, Sc. *gar.*

Gascoigne, Gascony, pr. 228.

Gate, *sb.* way, road, 1. 203; 3. 155; heiȝe gate = high road, 4. 42. Sw. *gata*, street, G. *gasse.*

Gateward, *sb.* S. gatekeeper, porter, 5. 604.

Gees. See **Gose.**

Gernere, *sb.* F. granary, garner, 7. 129. F. *grenier*, from Lat. *granum*, a grain.

Gert. See **Garte.**

Gerthes, *sb. pl.* girths; witty wordes gerthes = the girths of wise speech, 4. 20. G. *gurt.*

Gete, *v.* S. to get, 4. 141; 1 *p. s. pt.* Gat. 4. 79.

Geuen. See **Gyue.**

Gilte, *sb.* guilt, offence, 4. 101. A.S. *gylt.*

Girt, 1 *p. s. pt.* cast, threw, 5. 379; Probably part of vb. *gurde,* to strike (q. v.), which is related to A.S. *gyrd,* G. *gerte,* a rod, switch.

Glade, *v.* S. to gladden, 6. 121.

Glasen, *v.* S. to glaze, 3. 61; Glase, 3. 49. A.S. *glæs,* glass.

Glede, *sb.* a burning coal, a glowing ember, a spark, 2. 12, 5. 291. A.S. *gléd,* a hot coal.

Glewmannes, *gen. sing.* gleeman's, 5. 353. A.S. *gleó, gliw,* glee, music.

Glose, *sb.* F. a gloss, comment, 5. 282. F. *glose;* cf. A. S. *glesan,* to gloss, explain; from Lat. *glossa,* Gk. γλῶσσα, γλώσσημα; cf. *glossary.*

Glosed, *pt. pl.* commented on, explained, made glosses on, pr. 60. Cf. **Glose.**

Glotoun, *sb.* glutton, 6. 303; Glotown, 5. 310, *pl.* Glotones, pr. 76. F. *glouton,* Low Lat. *glotonus,* Lat. *gluto,* from *glutus,* the throat.

Go slepe = go and sleep, 6. 303; Go swynke = go and work, 6. 219. *Slepe* and *swynke* are verbs in the infin. mood.

Gode, *sb.* S. property, wealth, 2. 131, 3. 168; *to gode* = to good objects, to good conduct, 3. 222, 5. 643; Goed, wealth, 1. 180; *pl.* Godis, goods, wealth, 4. 163.

Godelich, *adv.* in a good manner, kindly, liberally, 1. 180. A. S. *gódlic,* kind.

Goliardeys, *sb.* F. a buffoon, pr. 139. See the note.

Gome, *sb.* a man, 5. 541, *pl.* Gomes, 2. 73, 6. 219. A.S. *guma,* Mœso-Goth. *guma;* cf. G. *bräutigam,* Du. *bruidegom,* E. *bridegroom. Gome* and *groom* are related forms. Cf. Lat. *homo.*

Gommes, *sb. pl.* F. gums (used generally for spices), 2. 22 *κόμμι.*

Gon, *v.* S. to go, 2. 154; *pr* 43, 7. 94; Gone, 1 *and pr.* 7. 197, 3. 244.

Gonne, 2 *p. pt. s.* beganne begin, 5. 488. A.S. *ginna ic gan,* 2 p. *þú gunne.*

Good, 6. 231. See **Gode.**

Gose, *sb. gen. sing.* goose's, *pl.* Gees, 6. 283. A.S. *gó gós,* pl. *gés.*

Gossib, *sb.* gossip, friend, 5 A.S. *godsib,* one related i a sponsor in baptism.

Goste, *sb.* S. the spirit, soul,

Goth, *pr. s.* goes, 5. 314.

Gowe, i.e. Go we, let us 226.

Graciouse, *adj.* F. pleasing, able, 6. 229.

Graffe, *v.* F. to graft, 5. 13 *greffer,* from Lat. *graphiu*

Graith, *adj.* direct, straight, *graith gate,* direct road. *greiðr,* ready; cf. G. direct.

Graue, *v.* S. to engrave, wri on a brass beneath the winc 49; *pp.* Graue, engraved, Cf. Gk. γράφειν.

Grauynge, *sb.* S. engraving, 3. 64.

Greden, *v.* to cry, cry aloud, *to greden after* = to cry o send for, 3. 71. A.S. *g* to call.

Grete, *v.* to weep, 5. 386. *grétan,* Sc. *greit.*

Greue, *v.* F. to grieve, vex, 6. 316; *pr. s.* Greueth hym himself, becomes angry, 6 *pt. s.* Greued hym, grew pr. 139.

Gripeth, *pr. s.* clutches, g 248; *pp.* Griped, clutched, A.S. *gripan,* to gripe, grip, G. *greifen,* Du. *grijpen.*

Gris, *sb. pl.* little pigs, pr

riss, grislingr, Sw. *gris*, a Cf. E. *griskin.*

sb. a groat, 5. 31; *pl.* , 3. 137. Du. *groot*, large.

eth, *pr. s.* grudges, mur- 6. 317; 1 *p. pl. pr. subj.* ıe, pr. 153; *pr. pl. subj.*). O. F. *grocer, grochier,* er, to grumble. Cf. Gk. *v.*

. 51, 6. 283. See **Gris.**

). S. guilt, 5. 455, 481.

ilte.

h of, *imp. pl.* strike off, 2. Cf. A. S. *gyrd*, a rod.

, *sb.* F. giant, 6. 234.

short for Gilbert, 5. 92.

t. s. F. guided, 2. 187.

s. subj. give, 2. 120.

b. guile, 2. 187, 5. 207. as a proper name.)

ɜ, *sb.* beguiler, deceiver, 2.

ıge, *sb.* S. beginning, 2. 30.

r. s. subj. give, 7. 197; Gyf,); *pr. pl.* Geuen, pr. 76, 5. Geueth of, give heed to, re- 4. 36; *pp.* Gyue, 2. 148. *ifan*, G. *geben*, Du. *geven.*

ue.

, *sb.* S. giver, donor, 7. 70.

H.

pt. s. had; *used nearly in* ıse of experienced, 3. 284.

sb. a hag, 5. 191. A.S. ıe, *hægtesse*, a witch, fury.

1 *p. s. pr.* I salute, greet, 1; *pt. pl.* Hailsed, made nce to, 7. 160. Sw. *helsa*, lute, hail; cf. Sw. *helsa*, . Not to be confused with *tealsian*, to embrace, from the neck.

ıyman, *sb.* one who lets ɔrses for hire, 5. 318. F. *ıée*, Sp. *hacanea*, a hackney; u. *hakkenei*, an ambling

Half, *sb.* S. side (lit. half), 2. 5, 3. 73, 180.

Haliday, *sb.* S. holiday, 5. 588; *pl.* Halidayes, 7. 20.

Halidom, *sb.* 5. 376. Cognate with Icel. *helgir dómar*, sacred relics, relics of saints. The primary meaning of *dómr* is *doom.*

Halpe. See **Holpyn.**

Hals, *sb.* S. the neck, pr. 170, 2. 195, 6. 63. G. and Du. *hals.*

Halt. *pr. s.* holds (contr. from *holdeth*), 3. 241.

Halue, *adj.* S. half, 5. 31, 6. 108.

Han, have. See **Haue.**

Handidandi, *sb.* forfeit, 4. 75. *Handydandy* is a children's game, played with the *hands*, one of which conceals a marble. If another child guesses which hand contains the marble, he wins it; if he fails, he pays forfeit. See Halliwell's Dict., and cf. King Lear, Act iv. Sc. 6.

Hanged. *pp.* hung, pr. 176, 3. 180.

Hansel, *sb.* a bribe, 5. 326. It properly means an earnest. A.S. *handsylen*, a giving into the hands; but see Wedgwood. *To hansel* = for a bribe or treat.

Happe, *v.* to happen, 3. 284, 6. 47. O.F. *happer*, to snatch; cf. Icel. *happ*, W. *hap*, luck; Icel. *heppinn*, fortunate, *happy.*

Happes, *sb. pl.* successes, 5. 97. Icel. *happ*, W. *hap*, fortune.

Happily, *adv.* perhaps, 5. 624; Happiliche, 5. 626.

Hardiliche, *adv.* boldly, 6. 30,

Harlotes, *sb. pl.* buffons, tellers or ribald stories (by no means used in the modern sense), 4. 118, 6. 54. W. *herlod*, a stripling, lad.

Harlotrie, *sb.* tale-telling, jesting talk, buffoonery, 5. 413; Harlotrye, 4. 115.

Hastow, hast thou, 3. 105.

Hat, *pr. s.* is named, is called, 5. 582, 629; Hatte, 5. 604, 6. 45;

pl. Hatte, 5. 586. A.S. *hatan*, O. Fris. *heta*, G. *heissen*, to call, name; also, to have for a name, be called. Properly, however, it was a *passive* form of the verb, as shewn by Mœso-Goth. *haitith*, he calls, *haitada*, he is called; as in—*Thomas, saei haitada Didimus*, Thomas, who is called Didymus, John xi. 16.

Hatie, 2 *p. s. subj.* thou hate, 6. 52.

Hatte, *sb.* S. a hat, 5. 536; Hatt, 5. 527.

Haukes, *gen. sing.* hawk's, 5. 438; *pl.* Haukes, 4. 125.

Haukynge, *sb.* hawking, 3. 311.

Haue, *v.* S. to have; *pr. s. subj.* Haue, 7. 68; 1 *p. pr. pl.* Han, 3. 48; 2 *p.* 3. 72, 6 260; 3 *p.* 7. 11; *pr. pl.* Haueth, 7. 65; *pt. s.* Hadde (experienced), 3. 284; Haued, 3. 39; *pt. pl.* Haued, 2. 166, 219; *imp. pl.* Haueth, 1. 173.

Hauer, *adj.* (*or part of compound sb.*) oaten, made of oats, 6. 284. G. *hafer*, Du. *haver*; whence Du. *haverzak*, a bag of oats, *haversack*.

He, *pron.* used indefinitely, in the sense *one of you*, 6. 138, 7. 93.

He, *pron. fem.* she, 1. 140. A.S. *heó*, *hió*. Not uncommon. See **Heo**.

Hedes, *pl.* S. heads, 6. 328.

Hegges, *sb. pl.* S. hedges, 6. 31.

Heighe, *adj.* S. high, 6. 4, 114; Heiȝ, 1. 162; *adv.* Heighe, 5. 588; Heiȝe, 4. 162; Heighlich (at a high price), 6. 314; Heiȝ, loudly, 2. 73. Heiȝe gate, high road, 4. 42.

Hele, *sb.* S. health, 5. 168; *soule hele*, soul's health, 5. 270.

Hele, *sb.* 7. 194. See note.

Hele, *v.* S. to conceal, 5. 168. A.S. *helan*, Du. *helen*, G. *hüllen*, Lat. *celare*. Cf. E. *hell*, *hole*, *hull*.

Helpith, *imp. pl.* help ye, 6. 21.

Hem, *dat. pl.* to them, 3. 345, 6. 16; *acc. pl.* 7. 27, &c. A.S. *him*, *heom*.

Hem-seluen, themselves, pr. 59, 3. 215.

Hende, *adj.* courteous, 5. 261. Dan. and Sw. *händig*, dexterous, E. *handy*.

Hendeliche, *adv.* courteously, 3. 29, 5. 101.

Hennes, *adv.* hence, 3. 108, 244, &c.

Hente, *v.* S. to catch, seize, take possession of, 5. 68; *pt. s.* Hente, 5. 5; Hent, 6. 176; *pt. pl.* Henten, 6. 190. A.S. *hentan*, to clutch in the *hand*, grasp, *hunt* after.

Heo, *pron. fem.* she, 1. 73, 3. 29, 5. 632. See **He**.

Hep, *sb.* a heap, a large number, 5. 233; Heep, pr. 53. A.S. *héap*, G *haufe*, Du. *hoop*.

Her, their. See **Here**.

Herberwed, *pp.* S. harboured, lodged, 5. 233. A.S. *here*, an army, and *beorgan*, to hide.

Herde, *pt. s.* S. heard, 2. 205.

Here, *pr.* S. their, pr. 28, 7. 105; Her, 7. 105. In the same line also *here* = here, *adv.*

Heremites, *sb. pl.* Gk. hermits, pr. 28, 6. 190; Heremytes, 6. 147.

Hernes, *sb. pl.* corners, nooks, hiding-places, 2. 233. A.S. *hirne*; cf. E. *horn*, Gaelic *cearn*, a corner. E. *corner* is from Lat. *cornu*.

Herre, *adj.* S. higher, 2. 28.

Hertis, *sb. pl.* S. hearts, 6. 217.

Heruest, *sb.* S. harvest, a crop, 6. 292.

Heste, *sb.* behest, commandment, 3. 112; *pl.* Hestes, 7. 183. A.S. *hǽs*, a command. See **Hote**.

Heuede, *sb.* S. head, 1. 162; Heued, 5. 637. A.S. *heafod* = Lat. *caput*, whence F. *chef*. *Head* and *chief* are the same word.

Heuene, *gen. sing.* of heaven, pr. 106.

Heueneriche, *sb.* the kingdom of heaven, pr. 27. A.S. *heofon-ríce.*

Hewe, *sb.* a servant, 5. 559; *pl.* Hewen, 4. 55. A.S. *híwan, sb. pl.* domestics.

Heyre, *sb.* S. hair (i.e. a hair-shirt), 5. 66.

Hiderward, *adv.* hitherward, 6. 323.

Hiedest, 2 *p. s. pt.* didst hie, didst hasten, 3. 193. A.S. *higan.*

Hight, *pt. s.* commanded, pr. 102, 3. 9. A.S. *hátan,* pt. t. *ic hét* or *ic héht.* See **Hote.**

Hij, *pron. pl.* they, pr. 43, 5. 114, &c. A.S. *hí, hig,* they.

Hiled, *pp.* S. covered, roofed, 5. 599. See **Hele.**

Hitte, *pt. s.* lit. hit; hence, cast down hastily, 5. 329.

Hiȝte, *pt. s.* bade, commanded, 5. 206, 7. 200; *pp.* bidden, 6. 133. See **Hight.**

Hiȝte, *pt. s.* was named, 6. 80, 81, 82. See **Hat.**

Hode, *sb.* S. a hood, 5. 31, 195; *pl.* Hodes, 6. 271.

Hoked, *pp.* S. provided with a hook at the upper end, pr. 53.

Hokes, *sb. pl.* S. hooks, hinges, 5. 603.

Hokkerye, *sb.* huckstery, retail dealing, 5. 227. G. *höker,* a *hawker,* Sw. *hökare,* a cheese-monger, retail-seller. I doubt the connection with Icel. *okr,* G. *wucher,* usury; Lat. *augere,* to *eke,* increase; Low Lat. *auxiatrix,* a huckster, *auxionarius,* (lit. a seller by auction) a retail-dealer.

Holde, 1 *p. s. pr.* I hold, esteem, consider, 5. 419; *pr. pl.* Holde, 1. 9; *inf.* Holde hym, to stay, 7. 5; Holden hym, 6. 202; *pp.* Holden, 4. 118, 5. 261; *imp. pl.* Holdeth, 7. 59. A.S. *healdan.*

Hole, *adj.* full of holes, 6. 61. Some MSS. read *Ihole.* Cf. A.S. *holian,* to make a hole, *geholed,* pierced.

Holely, *adv.* S. wholly, 3. 112.

Holicherche, *sb.* holy church, 1. 75, &c.; Holikirke, 6. 28.

Holpyn, *pt. pl.* S. helped, 6. 108; Halpe, 7. 6; *pp.* Holpe, 4. 169. See **Hulpen.**

Hondes, *sb. pl.* S. hands, 5. 294.

Hondreth, *sb.* S. a hundred, pr. 210.

Honged hym, *pt. s.* S. hung himself, 1. 68; *pl.* Hongen, hung, crucified, 1. 172. A.S. *hón,* to hang, crucify.

Hoper, *sb.* a seed-basket, 6. 63. In the Oriel MS. it is glossed by *seed-leep.* It may be quite unconnected with the *hopper* of a mill, and may be named from the *hoops* it is made of; cf. A.S. *hóp,* a hoop, a twig.

Hore, *adj.* hoary, 6. 85, 7. 99. A.S. *hár,* hoar, grey-haired.

Ho-so, whoso, pr. 144.

Hostellere, *sb.* an innkeeper, keeper of a hostelry or hotel, 5. 339. From l. 329 it appears that the same man kept horses for hire. From Lat. *hospitale,* a hostel, *hospes,* a guest. It is now *ostler,* with a lower meaning.

Hote, 1 *p. s. pr.* I command, bid, 2. 199, 6. 261; *pr. s.* Hoteth, 3. 262, 5. 555; *pt. s.* Hiȝte, 5. 206; Hight, pr. 102; *pp.* Hote, 6. 78. A.S. *hátan,* to bid.

Hoten, *pp.* named, 2. 21. See **Hat.**

Houeth, *pr. s.* hovers; *ouer houeth* = hovers over, floats over (said of rain-clouds) 3. 207; *pt. s.* Houed, hovered about, rocked about (implying slight undulating movement whilst keeping in one place) pr. 210. W. *hofio, hofian,* to hang, hover. Cf. our phrase *to hang about.*

Houped, *pt. s.* whooped, shouted after, called loudly, 6. 174. A.S.

hwépan, wépan, to whoop, weep, wail; Mœso-Goth. *wopjan*, to call out, crow like a cock.

Houres, *sb. pl.* 'hours,' or services for particular times of the day, 1. 181. There were seven, viz. matins, prime, tierce, sext, nones, vespers, and compline.

Housbonderye, *sb.* husbandry, economy, frugality, 1. 57. Icel. *búa*, to till, *bú*, a farm, *bóndi*, a farmer. A *husband* means a master of a house, male housekeeper. See **Bondman.**

Houues, *sb. pl.* coifs, pr. 210. A.S. *húfe*, a mitre, tiara, &c.

How, *interj.* ho! 6. 118.

Howue, *sb.* S. a coif, 3. 293. See **Houues.**

Hucche, *sb.* a hutch, an iron-bound clothes-box once common in bed rooms, 4. 116. O.F. *huche.*

Hulles, *sb. pl.* S. hills, pr. 5, 214, 7. 141.

Hulpen, *pt. pl.* S. helped, 6. 118; *pp.* Hulpe, 5. 633, 7. 72. See **Holpyn.**

Hundreth, a hundred, 5. 527.

Huyre, *sb.* hire, 6. 141; Huire, 5. 557. A.S. *hýre*, G. *heuer*, Du. *huur.*

Huyred, *pp.* hired, 6. 314.

Hyed, 1 *p. pt. s.* I hied, hastened, 5. 384. See **Hiedest.**

Hym-self, *used for modern* itself, 1. 151; Hymselue, 5. 221. A.S. *him*, acc. and dat. (neuter) of *hit.*

Hyne, *sb.* S. hind, servant, pr. 39, 6. 133; *for an hyne* = as a thing of small value, 4. 118.

Hyȝte, 1. 17, 6. 236. See **Hiȝte.**

I, J.

J is written like I in the MSS.; hence *Iakke* is for *Jakke* (Jack), &c.

Iangelers, *sb. pl.* tattlers, chatterboxes, babblers, pr. 35. '*Jangelyng* is whan a man spekith to *moche bifor* folk, and clappith as a mille, and taketh no keep [heed] to what he saith;' Chaucer, Pers. Tale, De Superbia. O. Fr. *jangleur*, a tattler, liar, from *jangler*, to lie, jest; but the root is doubtless Teutonic; cf. Du. *janken*, to howl. The O. Fr. *jangleur* (from the root of *jangle*) has been hopelessly confused with *jougleur* (Lat. *joculator*) owing to both being names given to buffoons. See **Iogeloure.**

Iangle, *v.* to chatter, prate, talk fast, pr. 130, 2. 94, 6. 316; *pr. s.* Iangleth, 4. 155.

Ianglyng, *sb.* prattle, talk, 4. 180.

Iape, *vb.* to jape, jest, 2. 94; *pt. s.* Iaped, befooled, deceived, 1. 67. F. *japper*, to yelp, chatter. Cf. E. *gab, gabble, jabber.*

Iapers, *sb. pl.* jesters, fools, pr. 35.

Ich, *pron.* I, 5. 262. See **Ik.**

Ille, *sb.* a gill, now used to mean a quarter of a pint, 5. 346. 'Gylle, lytylle pot. *Gilla, vel gillus, vel gillungulus.*' Prompt. Parv. O.F. *gelle* (Roquefort).

Ik, *pron.* I, 5. 228. A.S. *ic.*

Ilke, *adj.* S. same, 1. 83, 6. 164.

Ilyke, *adj.* like, 1. 50. A.S. *gelic.*

I-made, 1 *p. s. pt.* made, 5. 162. A.S. *gemacian*, to make. [The prefix is the A.S. *ge-*, often found before past participles, less often before preterites and infinitives.]

Infamis, old Lat. pl. for *infames*, but probably employed instead of it by mere mistake, 5. 168.

Ingonge, *sb.* S. ingoing, ingress, 5. 638. Cf. Sc. *gang.*

Inne, *adv.* within, 6. 305. A.S. *innan*, adv.

Innocentz, *sb. pl.* innocent people, prob. children, 7. 41.

Inpugnen, *v.* F. to impugn, pr. 109; *pt. s.* Impugned, 7. 147.

Iogeloure, *sb.* F. a buffoon, juggler, 6. 72. Lat. *joculator*, O. Fr. *jougleur*, often written *jongleur*,

and confused with O. Fr. *janglеur*, a tattler. See **Iangelers**.

Ioutes, *sb. pl.* pottage, 5. 158. 'Iowtys, potage. *Brassica, juta.*' Prompt. Parv. See Way's note. Low Lat. *juta, jutta;* see Ducange.

It ben, i.e. it is, or, they are, 6. 56.

Iugge, *v.* F. to judge, pr. 130, 2. 94; *pt. s.* Iugged, 7. 161.

Iugges, *sb. pl.* F. judges, 7. 184.

Iustice, *sb.* F. a justice, magistrate, 3. 319, 7. 44.

Iuwen, *gen. pl.* of the Jews, 1. 67.

K.

Kairen, *v.* S. to go up and down, wander (lit. to turn), pr. 29; *pr. s.* Kaireth, goes, travels, 4. 23; Kaires hym, turns, betakes himself, 5. 305; cf. Kairen hem, to carry themselves, 2. 161. In all these passages some MSS. read *karien*, and there seems to be some confusion of A.S. *cerran*, O. Fris. *kera*, G. *kehren*, Du. *keeren*, to turn, with F. *charier*, E. *carry*.

Kayed, *pp.* fastened with a key, 5. 623.

Kenne, *v.* to make known, 1. 92; to explain, 5. 426, 7. 107; to teach, 1. 81; *pr. s.* Kenneth, teaches, 6. 22, 7. 73; *pt. s.* Kenned, guided, 4. 43; taught, 7. 133; *pt. pl.* Kenned, guided, 5. 546; *imp. s.* Kenne, teach, 2. 4, 6. 24; *imp. pl.* Kenneth, teach, 6. 14. Icel. *kenna*, to teach, to know; the Mœso-Goth. has *kannjan*, to make known, *kunnan*, to know.

Kepe, 1 *p. s. pr.* I care, care for, desire, 3. 278, 4. 193.

Kerneled, *pp.* F. furnished with battlements, embattled 5. 597. F. *crénelé*, from *créneau*, a battlement; Lat. *crena*, a notch.

Kerue, *v.* S. to carve, cut, 6. 106.

Ketten, *pt. pl.* S. cut. 6. 191.

Keure, *v.* F. to cover, 3. 60.

Kidde, *pt. s.* exhibited towards, shewed, 5. 440. A.S. *cýðan*, to make known, tell, pt. t. *ic cýðde*.

Kingene, *gen. pl.* of kings, 1. 10.

Kirke, *sb.* church, 5. 1, 6. 93.

Kirtel, *sb.* a kind of under-jacket, worn beneath the jacket or *kourteby*, 5. 80. A *full kirtle* was a jacket and petticoat, a *half-kirtle* was either one or the other; and the word *kirtle* alone meant any of the three, according to the context. A.S. *cyrtel*, Sw. *kjortel*.

Kitoun, *sb.* a kitten, pr. 190, 202.

Kitthe, *sb.* region, country, 3. 203. A.S. *cýð*, a region.

Knappes, *sb. pl.* knops, knobs, 6. 272. A.S. *cnæp*, a knop, button.

Knaue, *sb.* S. a boy, lad, servant, 4. 16, 5. 116; *pl.* Knaues, pr. 44, 225.

Knowe, *pp.* S. known, 5. 648.

Knowes, *sb. pl.* S. knees, 5. 359.

Knowing, *sb.* S. knowledge, 1. 136.

Knowleched, *pt. s.* acknowledged, confessed, 5. 481. In Swedish, some abstract nouns end in *-lek*, and *lek* means *sport*; in Icel. the termination is *-leikr*, also meaning *sport;* in A.S. it is *-lâc*, which means (1) a gift, (2) sport. Hence we must connect *-leche* with Mœso-Goth. *laikan*, to sport, play, and consider it distinct from the endings *-ly* and *-like*.

Kokeney, *sb.* 6. 287. This word seems to have three meanings in Early English: (1) a cockered or spoilt child; cf. Ch. Cant. Ta. 4206; (2) a little cook or cook's lad, Lat. *coquinator;* and (3) a little cock or cockerel. The second seems to be the meaning here, but the last also makes sense; to make collops requires both some-

thing to make them of and somebody to make them. Even after perusing Mr. Wright's note, the note by Halliwell (s. v. Cockney), the two notes by Way in Prompt. Parv. (s.v. Coknay and Kokeney), and Wedgwood's note (s. v. Cockney), I cannot feel satisfied that the matter is settled. The two quotations cited by Mr. Wright are but vague.

Kokewolde, *sb.* a cuckold, 4. 164, 5. 159.

Koleplantes, *sb. pl.* coleworts, cauliflowers, cabbages, &c., 6. 288. A.S. *cawl*, Lat. *caulis*, G. *kohl*.

Konne, *pr. pl.* S. can, know how to, 6. 70; 2 *p. pl. subj.* Kunne, know, 6. 255; *pr. pl.* Kunneth, know, 7. 41.

Konning, *adj.* S. cunning, clever, 3. 34.

Kourteby, *sb.* 5. 80. See **Courtpies**.

Kullen, *v.* S. to kill, 1. 66; *pt. s.* 1 *p.* Kulled, 3. 186. See **Culled**.

Kulter, *sb.* coulter, 3. 306. The A.S. *culter*, E. *coulter* are simply borrowed from the Latin.

Kynde, *adj.* S. natural, innate; *kynde witte* = natural intelligence, pr. 118; common sense, 1. 55.

Kynde, *sb.* S. kind, pr. 186; nature, natural disposition, 2. 27.

Kyndely, *adv.* intimately, 1. 81, 161, 5. 545; kindly, 3. 15.

Kyne, *sb. pl.* kine, cows, 6. 142.

Kyngriche, *sb.* S. kingdom, pr. 125. Cf. G. *königreich*.

Kynne, *sb.* S. kin, kindred, 2. 130.

Kynnes, *gen. sing.* in phr. *any kynnes*, of any kind, 5. 273. See **Alkin**.

Kyrke, *sb.* S. church, 5. 269.

L.

Lacche, *v.* to catch, 5. 355; to get, acquire, 6. 230; 2 *p. s. subj.* *Lacche*, catch, 2. 202; *pt. s.* Lauȝte, pr. 150; *pt. pl.* Lauȝte leue, took leave, 3. 25. A.S. *læccan*, *gelæccan* = E. *c-lutch*; cf. E. *latch*.

Laȝchyng, *sb.* S. clutching, receiving, 1. 101.

Ladde, led. See **Lede**.

Lafte, left. See **Leue (3)**.

Lafte, 1. *p. s. pt.* remained, stayed behind (*some* MSS. *have* lefte), 3. 196. See Wright's P. Plowman, p. 440, l. 14426, but especially William of Palerne, ed. Skeat, ll. 1588, 1858.

Laike, *v.* to play, sport, pr. 172. A.S. *lácan*, Sw. *leka*, Mœso-Goth. *laikan*, to sport; E. (slang) to *lark*.

Lakke, *v.* to blame, find fault with, 5. 132; *pr. pl.* 2 *p.* Lakkeþ, 3. 54; *imp. s.* Lakke, 2. 47, 6. 227. A.S. *leahan*, O. Fris. *lakia*, Du. *laken*, to blame.

Lammasse, Lammas, 6. 291.

Lappe, *sb.* a portion, 2. 35; *pl.* Lappes, laps, 6. 295. A.S. *læppa*, a flap or loose border of a garment, also the lap; G. *lappen*, a flap, rag, lobe; cf. E. *lappet*, *lobe*, *flap*, *flabby*, *lip*. See **Leef**.

Largenesse, *sb.* bounty, largesse, 5. 632.

Lasse, *adj. and adv.* S. less, 2. 45, 3. 201, &c.

Lat, **Late**, let. See **Lete**.

Late, *adv.* late, 3. 73; *comp.* Latter, later, less readily, 1. 197.

Laughen, *v.* S. to laugh, rejoice, 4. 106.

Lauȝte, caught, took. See **Lacche**.

Lawȝe of, *v.* to laugh at, 4. 18; *pres. part.* Lawghyng, 4. 153. See **Laughen**.

Leche, *sb.* a leech or physician, 1. 202; *pl.* Leches, 6. 275. A.S. *lǽce*, Mœso-Goth. *lekeis*.

Lechecraft, *sb.* medicinal art, 6. 256.

Lede, *sb.* lead, 5. 600. A.S. *leád*, Du. *lood*.

Lede, *sb.* man, 1. 139, 5. 522; *pl.* Ledes, 3. 96. A.S. *leóda*, G. *leute*, Du. *lieden*, people, folks. Cf. E. *lad*; also Low Lat. *litus*, *ledus*, a sort of peasant-farmer.

Lede, *v.* S. to lead, guide, govern, 4. 148; to draw (a cart), 2. 179; *pt. s.* 1 *p.* Ladde, led, took, carried, 5. 251; 2 *p.* Laddest, didst lead, 7. 189; *pt. s.* Ladde, led (captive), 5. 498; *imp. pl.* Ledeth, conduct, 2. 134.

Leder, *sb.* S. leader, governor, 1. 157; Ledere, 1. 159.

Ledyng, *sb.* S. leading, guidance, 2. 42.

Leef, *sb.* a bit, piece, small portion, 6. 256, 7. 110; cf. 5. 203; Lef, a leaf (of a book), 3. 337; *gen. case*, Leues, 3. 336. The idea of a small flat, flapping substance is expressed by *lap*, *lappet*, *leaf*; if the substance is rounded, by *lobe*, *lip*. See **Lappe**, and note that another reading for *lappe* (2. 35) is *lippe*. From signifying *leaf* it also means a *part* of a leaf, as in 5. 203, &c. See **Lyppe**.

Legge, *v.* S. to lay, 2. 34, 6. 270.

Legistres, *sb. pl.* legists, advocates, men skilled in the law, 7. 14, 59. O.F. *legistre*.

Lelli, **Lelly**, *adv.* F. loyally, faithfully, verily, 1. 78, 3. 30; Lelliche, 1. 179.

Lemman, *sb.* sweetheart, mistress, lover (used of both sexes), 2. 21; *pl.* Lemmannes, 3. 150. Contr. from *leof man* or *lef man*; A.S. *leóf*, dear.

Lene, *v.* to lend, give, 5. 244, 6. 17; 1 *p. s. pr.* 5. 250; 2 *p. pl. pr. subj.* 1. 179. A.S. *lénan*.

Lenge, *v.* to dwell, linger, tarry, 1. 207. A.S. *lengian*, to prolong; from *lang*, long.

Lenger, *adv.* S. longer, 1. 207; *adj. comp.* 3. 336, 5. 210.

Lent, *pt. s.* gave, 5. 303; Lentestow, 2 *p.* didst thou lend, 5. 253. See **Lene**.

Lenten, *sb.* the season of Lent, pr. 91. A.S. *lencten*, the spring of the year.

Leode, *sb.* S. man, 3. 32; *pl.* Leodes, 4. 148. See **Lede**.

Lepe, *pt. s.* leapt, 2. 68, 5. 502. A.S. *hleápan*, pt. t. *ic hleóp*.

Lere, *sb.* face, countenance, 1. 3. A.S. *hleór*, the face, a cheek.

Lere, *v.* to teach, 1. 144; 1 *p. s. pr.* 3. 69; *pr. s.* Lereth, 3. 125; 2 *p. pr. pl.* Leren, 5. 45; *pt. s.* Lered, 1. 149; *imp. pl.* Lereth, 1. 134; *pp. as adj.* Lered, instructed, learned, 4. 11. A.S. *lǽran*, G. *lehren*, Du. *leeren*.

Lerned, (1) 1 *p. s. pt.* I learnt, 5. 203; 2 *p.* Lernedest, 1. 139; (2) 2 *p. s. pr.* Lernest, teachest, 4. 11; *pt. s.* Lerned, taught, 5. 302, 7. 131. The latter meaning is more common in Langley. A.S. *leornian*.

Lese, *v.* to lose, 2. 35, 3. 135, &c.; Lesen, *v.* to lose, 5. 625; *pt. s.* Lese, 7. 158; *better spelt* Les, 5. 499. A.S. *leósan*, Mœso-Goth. *fraliusan*, G. *verlieren*, Du. *verliezen*.

Lese, *v.* to glean, 6. 68. Still in common use in Shropshire.

Leste, *adj.* least, 3. 204.

Lesyng, *sb.* leasing, lying, telling of idle tales, 4. 18; *pl.* Lesynges, 2. 124. A.S. *leásung*, lying, from *leás*, false, loose, vain.

Lesynge, *sb.* S. losing, losss, 5. 112.

Lete, (1) *v.* to let, permit, allow; Lat worþe, to let be, let alone, pr. 187; *pr. s.* Leteth, 3. 136; *pt. s.* Lete, 1. 165; *pr. s. subj.* Lete, pr. 155; *imp. s.* Lat, 2. 47; Late, 4 86, 6. 227; *imp. pl.* Late, 5. 53 (2) to leave, forego, 4. 191, 5. 2[illegible] 6. 273; Leten, leave off, ceas[illegible] 5. 465; (3) to cause; *pt. t*

Leten, 2. 158; *imp. s.* Lat, 3. 112; Lete, 4. 20; (4) to hold, consider, esteem; Late wel by, to think well of, set store by, 5. 625; *pt. s.* Lete, 4. 161, 6. 170; *pt. pl.* Leten, pr. 181, 4. 160. A.S. *lǽtan*, G. *lassen*, Du. *laten*.

Lette, *v.* to hinder, prevent, 1. 156, 3. 32; to restrain, 5. 303; *pr. s.* Letteth, 3. 155, 4. 176; *pr. s. subj.* Lette, 5. 458; 1 *p. s. pt.* Lette, put a stop to, 3. 197; where the Oriel MS. has *letted*; cf. Chauc. C. T. 8265. A.S. *lettan*, Du. *letten*, to hinder.

Letter, *sb.* S. an impeder, preventer, hinderer, 1. 69.

Letterure, *sb.* knowledge of letters, learning, pr. 110.

Lettred, *pp. as adj.* lettered, learned, 1. 134, 7. 131.

Lettynge, *sb.* S. hindrance, 6. 7.

Leue, *pr. s. subj.* permit, grant, pr. 126, 5. 263; 1 *p. s. pr.* Leue, I allow, 3. 333. A.S. *lýfan*, G. *erlauben*.

Leue, *v.* to believe, 5. 45; 1 *p. s. pr.* Leue, 6. 92; *pr. s.* Leueth, 2. 101; *pt. pl.* Leueden, 1. 117; *imp. s.* Leue, 5. 302; *imp. pl.* Leueth, 3. 174. Mœso-Goth. *laubjan*, G. *glauben* (for *ge-lauben*); radically the same as the preceding.

Leue, *v.* to leave, to let alone, 1. 100, 7. 149; *imp. s.* Leue, 5. 292; *imp. pl.* Leueþ, 3. 69; *pt. pl.* Lafte, left, 4. 153. A.S. *lǽfan*, to leave; cf. G. *b-leiben*, to remain.

Leue, *sb.* S. leave, permission, pr. 85, 3. 15.

Leue, *adj.* (*voc. case*) lief, dear, 5. 563; *pl.* 4. 39. The nom. case is *lef*; cf. A.S. *leóf*.

Leue, *adv.* dearly, pr. 163, 3. 18; *compar.* Leuer, 1. 141; Leuere, *5. 413; superl.* Leuest, 5. 572.

Leute, *sb.* F. loyalty, pr. 126; Lewte, pr. 122, 2. 21.

Lewdnesse, *sb.* S. ignorance, 3. 32.

Lewed, Lewde, *adj.* S. lay, unlearned, 1. 187, 7. 136; Lewede, 4. 11. E. *lewd*, but not used in the modern sense.

Lewte. See **Leute**.

Leyde, *pt. s.* S. laid, 5. 359, 6. 124; *pp.* Leyde, 3. 201.

Leyes, *sb. pl.* leas, fallow lands, 7. 5. A.S. *leág*.

Libbe, *v.* to live, 3. 226; *pr. pl.* Libben, 5. 149; Libbeth, 2. 186; *pres. part.* Libbyng, pr. 222; Lybbyng, 7. 62. A.S. *lybban*.

Liche, *adj.* S. like, 5. 353, 489.

Lief, *adv.* dearly; *þe lief likeþ* = it dearly pleases thee, i. e. you like best, 4. 148. Cf. **Leue**, *adv.*

Liflode, *sb.* means of life, food, livelihood, diet, pr. 30, 1. 37. A.S. *líf-láde*; from *lád*, a way, modern E. *lode*. The modern *livelihood* has gradually replaced the old word *liflode*. See Prompt. Parv.

Lige, *adj.* F. liege, 4. 184.

Ligge, 1 *p. s. pres.* I lie (*iaceo*), 5. 417; *pr. s.* Liggeth, 3. 175; *pr. pl.* Liggen, pr. 91; Liggeth, 6. 15; *pr. s. subj.* Ligge, 5. 439; *pr. pl. subj.* Ligge, 2. 135; *pres. part.* Liggyng, 2. 51. A.S. *licgan*, Du. *liggen*.

Likam, *sb.* body, 1. 37; Lykam, pr. 30. A.S. *líc-hama*, from *líc*, the body, and *hama*, covering or skin. Cf. E. *lich-gate* and G. *leichnam*.

Likerous, *adj.* lickerish, delicate, dainty, pr. 30, 6. 268. G. *lecker*, Du. *lekker*, dainty; cf. A.S. *liccera*, a glutton.

Liketh, *pr. s. impers.* it pleases, 1. 43, 2. 231. 5. 112, &c.; *pt. s.* Lyked, pr. 60, 149. Mœso-Goth. *leikan*, to please.

Limitoures, *sb. pl.* friars licensed to ask alms within a limited district, 5. 138.

List, *pr. s. impers.* it pleases, pr. 172, 3. 157; *pt. s.* Liste, 1. 148; *pt. s. subj.* Liste, it would please, 5. 400. A.S. *lystan*, to please; cf. E. *list*, *lust*.

Listres, *sb. pl.* lectors, 5. 138. See the note.

Lith, *pr. s.* lies (*iacet*), 1. 124.

Lith, *pr. s.* lies (*mentitur*), 3. 155.

Lither, *adj.* defective, vicious, 5. 387; Luther, ill-tempered, 5. 118. A.S. *lyðre*, bad; Sw. *lyte*, a defect, fault.

Lixte, 2 *p. s. pr.* liest, tellest lies, 5. 163.

Lizte, *adv.* S. lightly, 4. 161; *comp.* Lizt-loker, 5. 578.

Lobyes, *sb. pl.* loobies, lubbers, pr. 55.

Loke, *v.* (1) to look, see, find out, pr. 172, 2. 155; to look up, look about, 4. 60; 2 *p. s. pr.* Lokestow, lookest thou, 7. 136; *imp. s.* Loke, 3. 269; *pt. s.* Loked, 6. 321; Lokyd hym, appeared (?), 5. 189; (2) Loken, *v.* to look after, guard, 7. 165; Loke, *v.* to enforce, 6. 319; *pr. s. subj.* Loke, protect, 1. 207; (3) Loke, *v.* to look upon, allow, 2. 135. A.S. *lócian*.

Lokke, *sb.* S. lock (of a door), 1. 200; cf. 5. 604.

Lolled, *pt. s.* lolled about, 5. 192.

Lombe, *sb.* S. a lamb, 5. 560.

Londe, *sb.* S. land, 3. 135.

Longe, *adj.* S. tall, pr. 55.

Longeth, *pr. pl.* belong, 2. 45, 5. 628. Cf. G. *gelangen*.

Lope, *pt. pl.* leapt, ran, 4. 153; Lopen, 1. 116, 5. 163; *pp.* Lopen, 5. 198. See **Lepe**.

Lorel, *sb.* good-for-nothing fellow, 7. 126. Also spelt *losel*.

Lorkynge, *pres. part.* lurking, 2. 216.

Loseles, *sb. pl.* good-for-nothing fellows, 6. 124. See **Lorel**.

Losengerye, *sb.* flattery, lying, 6. 145. O.F. *losanger*, to flatter, lie.

Lotebies, *sb. pl.* concubines, 3. 150. Probably from the root of E. *lot*.

Lothelich, *adj.* S. loathsome, 1. 116.

Lotheth, *pr. s. impers.* it irks, causes (us) to loathe, pr. 155.

Louedayes, *sb. pl.* love-days, days for the settlement of differences by arbitration, 3. 157, 5. 427.

Loues, *sb. pl.* S. loaves, 6. 285.

Loupe, *pt. s.* leapt away, escaped, 4. 106. See **Lope**.

Loure, *v.* to look frowningly, 5. 132; *pres. part.* Lourynge, 5. 83. Du. *loeren*; cf. Sc. *gloure*.

Louryng, *sb.* frowning, scowling, 5. 344.

Louted, *pt. s.* bowed, made obeisance, 3. 115. A.S. *hlútan*.

Louye, *v.* to love, 5. 49, 6. 211; *pres. s. subj.* Louye, pr. 126. A.S. *lufian*.

Lowed, *pt. s.* stooped, pr. 129.

Lowen, *pp.* lied, told lies, 5. 95. A.S. *leógan*, to lie, pp. *logen*.

Luft, *sb.* a light, worthless fellow, 4. 62. Spelt *lift* in Oriel MS. Cf. A.S. *lyft*, Du. *lucht*, air; Du. *luchtig*, airy, light, merry, careless; also Old Du. *lucht*, O.E. *lufte*, *lifte*, *left* (in sense *left* hand).

Lumbardes, *sb. pl.* Lombards, 5. 242.

Luther. See **Lither**.

Lybbyng, 7. 62. See **Libbe**.

Lyf, *sb.* (1) life, 1. 202; (2) a living person, man, 3. 292. Very rare in the latter sense, except in Langley, who has it frequently, in the *Vita de Dowel*, &c. The Icel. *líf* has the same double usage.

Lyflode, *sb.* 5. 88, 6. 17. See **Liflode**.

Lykam. See **Likam.**
Lyked. See **Liketh.**
Lyme, *sb.* S. limb, 5. 99; *pl.* Lymes, 6. 126.
Lynde, *sb.* S. linden-tree, 1. 154.
Lynnen, *sb.* linen, pr. 219, 1. 18.
Lyppe, *sb.* a portion, part, 5. 250. See **Lappe.**
Lyser, *sb.* list, selvage, 5. 210. F. *lisière.*

M.

Maceres, *sb. pl.* mace-bearers, officers of the courts of justice, 3. 76.
Made. See **Make.**
Maire, *sb.* F. a mayor, 3. 87; *pl.* Maires, 3. 94.
Maistre, *sb.* F. master, 3. 217; *pl.* Maistres, 7. 184.
Maistrie, *sb.* F. mastery, dominion, sway, 6. 329; Maistrye, 3. 228, 4. 135; *pl.* Maistries, 4. 25.
Make, *sb.* S. mate, 3. 118. A.S. *maca,* a mate.
Make, *v.* S. (1) to compose poetry, write, 7. 61; *pp.* Made, composed, 5. 403; *pt. s.* Made, wrote, 5. 414; (2) to cause, bring about; *pr. s. subj.* Make it, cause it (to be otherwise), 4. 72, 5. 420; Maketh it, causes it (to be so), 6. 208; *pp.* Maked, made, 7. 143.
Males, *sb. pl.* bags, wallets, 5. 234. F. *malle,* E. *mail*-bag.
Mamely, *v.* to mumble, prate, 5. 21. Cf. **Momme.**
Manaced, *pt. s.* F. menaced, 6. 172.
Manere, *sb.* F. manor, 5. 595; *pl.* Maneres, 5. 246.
Maner, Manere, *sb.* F. manner, sort, 5. 25, 7. 96. The word *of* is generally suppressed after it.
Manered, *adj.* conditioned, like in character, 2. 27.
Manliche, *adj.* S. manly, humane, charitable, 5. 260.
Mansed, *pp.* cursed, 2. 39, 4. 160. A.S. *ámánsumian,* to curse. Very corruptly used; properly *mánsumian* is to join; *amánsumian,* to disjoin, excommunicate; so that *mansed* is short for *amansed* or *amansumed;* the corruption was readily brought about by confusion with A.S. *mán,* wicked.
Marchen, *pr. pl.* F. march, go, pr. 63.
Mase, *sb.* a confused throng, 1. 6; *þe mase,* a state of confusion, pr. 196, 3. 159. Cf. E. *maze.*
Masse-pans, *sb. pl.* pence for saying masses, 3. 223. See **Pens.**
Maugre, F. in spite of, 2. 204, 6. 69; *sb.* ill will, 6. 242. F. *mal gré;* from Lat. *male gratum.*
Maunged, *pp.* F. eaten, 6. 260.
Mawe, *sb.* maw, stomach, 5. 124. A.S. *maga,* G. *magen.*
Mayntenaunce, *sb.* F. support, protection, 5. 253.
Mayntene, *v.* F. to abet, 3. 90, 184, 6. 37.
Mede, *sb.* S. (in a good sense) reward, pay, 3. 217, &c.; (in a bad sense) bribery, 2. 131, &c. See 3. 230.
Medeth, *pr. pl.* pays, 3. 215.
Meke, *v.* S. to humble, 5. 70.
Melke, *sb.* milk, 5. 444, 6. 185. A.S. *meolc,* Du. *melk.*
Mellere, *sb.* S. miller, 2. 111.
Melleth, *pr. s.* speaks, 3. 104; *pt. s.* Mellud, 3. 36. A.S. *mélan, maðelian,* Icel. *mæla,* to speak.
Mene, *sb.* F. go-between, mediator, 1. 158, 7. 196; *pl.* Menes, 3. 76. F. *moyen,* Lat. *medius.*
Mene, *adj.* mean, common, 3. 596; *pl.* pr. 18, 2. 55; *mene ale,* common ale, 6. 185. A.S. *méne,* mean, false, *mán,* bad; Mœso-Goth. *gamains,* unclean.
Mene, 1 *p. s. pr.* I speak, tell, 5. 283; *gerund,* To mene, to signify, 1. 11, 60. A.S. *ménan,* to have in mind, tell. E. *mean, mind;* cf. Lat. *mens.* See **Mengen.**

e, *pr. s.* bemoaned her-
lained, 3. 169; Mened
nplained, 6. 2. A. S.
moan, lament.
to keep in mind, re-
. 97. See **Mene**, *v.*
re, *v.* to complain, 4.
Mened.
n. pl. men's, pr. 198, 5.

to make a man of, to
. 183. Icel. *menska*,
virtue, honour. Sc.
od manners; G. and Du.
man.
adj. F. merciful, 5. 511.
, *sb.* F. amercement,
o.
F. (your) pardon, 1. 11,

pt. s. F. thanked, 3. 20.
. S. dark, murky, 1. 1.
e, *sb.* F. mischance, ill
66, 5. 92.
. *pl.* lepers, 7. 102. O.
leper, from Lat. *misel-*
. of *miser*; distinct from
, the measles.
x, *pl. sb.* hospitals,
). F. *maison dieu* (for
dieu).
s, *pl. sb.* F. messengers,
rom Lat. *mitto*.
F. the mass, pr. 97; *pl.*
251.
Messiah, 3. 301.
, *adj.* F. moderate, fair,
254.
mete, measure, pr. 214;
. 1. 175. A.S. *metan*.
dj. meatless, 7. 141.
. (commonly in sing.
n), a dream, 2. 52, 7.
Meten and **Dremeles.**
o dream, pr. 11; *pt. s.*
159. A.S. *métan*.
. S. met, 5. 522, 6. 172.
F. retinue, household,
. 24. O.F. *magnie*,
mainie (spelt 38 ways), Low Lat. *maisnada*, a family; from Low Lat. *mansionata*, a household; Lat. *manere*, to dwell.

Meynpernour, *sb.* F. lit. a taker by the hand, bail, surety, 4. 112. Used by Occleve, De Regimine Principum, ed. Wright, p. 86.

Meynprise, *sb.* F. lit. a taking by the hand, bail, security, 2. 196, 4. 88.

Meyntene, *v.* F. to support, abet, aid in doing wrong, 3. 246; *pr. s. and pl.* Meynteneth, 3. 149, 166.

Mi3tful, *adj.* S. mighty, 1. 171.

Mnam, *sb.* Gk. a 'mina,' talent, 6. 243; *pl.* Mnames, 6. 244.

Mo, *adj.* more, 1. 115. 5. 246; Moo, 2. 111. A.S. *má*.

Moder, *sb.* S. mother, 7. 196.

Modilich, *adv.* angrily, 4. 173. A.S. *mód*, mood, passion.

Moebles, *sb. pl.* F. moveables, goods, 3. 267.

Molde, *sb.* S. mould, the earth, 2. 186, 7. 96.

Momme, *sb.* the least sound that can be made, a *mum* or mumbling with closed lips, pr. 215. Cf. Gk. *μῦ*.

Mone, *sb.* S. moon, 7. 159; a lunation, 3. 325.

Mone, *sb.* S. moan, 6. 125.

Monelees, *adj.* moneyless, 7. 141.

Moot-halle, *sb.* a hall of meeting, court, 4. 135. E. *mote*.

Morther, *v.* to murder, 4. 55. Mœso-Goth. *maurthrjan*; cf. E. *mar* and Lat. *mort-em*.

Morthereres, *sb. pl.* murderers, 6. 275.

Morwe, *sb.* S. morning, 5. 325, 6. 187.

Most, must. See **Mot.**

Moste, *adj.* greatest, pr. 67, 1. 7.

Mot, 1 *p. pl. pr.* (we) must, 6. 291; 2 *p.* Mote, 1. 136, 5. 570; 3 *p.* Mote, 5. 257; 1 *p. s. pt.* Most, 7. 106; Moste, 5. 151; *pl. s. subj.*

Moste, might, 4. 112. A.S. *ic mót* (pres. t.), *ic móste* (pt. t.), I must.

Mote, *sb.* F. a moat, 5. 595. O.F. *mote*.

Mote, *v.* to cite to a law-court, summon, plead, 1. 174. A.S. *mótan*, to cite; cf. E. a *moot* point.

Motoun, *sb.* F. a 'mutton,' gold coin, 3. 24. See note.

Motyng, *sb.* S. pleading, 7. 58. See **Mote**.

Mouthen, *v.* to utter, talk about, 4. 115; *pt. s.* Mouthed, 6. 240.

Mowe, Mowen, 1 *p. pl. pr.* (we) may, pr. 172. 5. 509; 2 *p.* Mowe, 6. 40; 3 *p.* Mowe, 3. 217; 2 *p. s. pt.* My3te, 3. 28, 6. 225; My3tow (mightest thou), 1. 170.

Moylere, *sb.* a woman, a lady, 2. 118, 131. O.F. *moillier*, Lat. *mulier*.

Muryer, *adv.* merrier, pleasanter, 1. 107.

Myd, *prep.* with, 4. 77, 5. 75. A.S. *mid*, G. *mit*, Du. *med*.

Myddes, *adj. as sb.* midst, 2. 184. A.S. *middes*, gen. case of *midde*, adj. mid.

Mykel, *adj.* great, 5. 477; much, pr. 201. A.S. *mycel*.

Mys, *sb. pl.* S. mice, pr. 147.

Mysbede, *imp. s.* injure, misgovern, 6. 46. A. S. *misbeódan*, to bid amiss.

Myschief, *sb.* F. ill success, mishap, ruin, pr. 67, 4. 72.

Mysdo, *v.* S. (*neut.*) to do amiss, transgress, 3. 122; *pt. s.* (*act.*) Mysdid, injured, 4. 99; *pp.* Mysdo, 4. 90.

Myseise, *sb.* ill ease, discomfort, 1. 24.

Myseyse, *pl. adj.* ill at ease, wretched, 7. 26.

Myshappe, *v.* to happen amiss, 3. 327.

Myssayde, *pp.* evil spoke slandered, 5. 69.

Mysshape, *pp. as adj.* mis-sh 7. 95.

Myster, *sb.* F. employment, pation, 7. 7. O. F. *mestier*, *ministerium*, F. *métier*.

My3te, My3tow. See **Mow**

My3tful, *adj.* powerful, 1. 174

N.

Na, S. no, 1. 181; *na mo*, no n 3. 1.

Nale; *in phr.* atte nale = atte (at þen ale), at the ale, 6. 11

Nam (*for* ne am), am not, 5.

Nam, 6. 241. See **Mnam**.

Namelich, *adv.* S. especially, 7 184. Cf. G. *namentlich*.

Namore (na more), no mor 108. See **Na**.

Nau3t, *adv.* not, pr. 80; N pr. 79.

Nau3te, *sb.* naught, nothing, 5. A.S. *ná wiht*, no whit.

Nau3ty, *adj.* S. having nothing, poor, 6. 226.

Ne, *conj.* nor, pr. 129, &c. *ne*.

Nedeler, *sb.* needle-seller, 5. 3

Nedes, *adv.* necessarily, 5. Nede, 3. 225. A.S. *neádes*, *n* gen. of *neád*, need.

Nedle, *sb.* S. a needle, 1. 155. Du. *naad*, a seam, Lat. *ner* spin.

Neighed, *pt. s.* S. nighed, near, 6. 301.

Nei3e, *adv.* S. nigh, nearly, 3.

Nel (*for* ne wil), will not, 1 *p.* pr. 38; Nelle, pr. 109, 4. 2 *p.* Neltow, thou wilt not, 6. A.S. *nyllan* (Lat. *nolle*), pt. t. *ic nelle*, 2 p. *þú nelt*.

Nempne, *v.* to name, 1. 21; Nempned, 5. 328; *pp.* Nemp 2. 178, 7. 153. A.S. *nemna*

Nere (*for* ne were), were no 199, 3. 134. Cf. **Nam**.

ꝑ. S. pe**n**w, 5. 482.
rep. per**h**, 5. 94.
. F. p**e** gold coin, worth
3. 4*b*. 5. 250.
***cor*iall**3**.** nor, 1. 130. See
ɜr. 2.
a*ꝛ̃*j. S. neither, 4. 32;
nwither = of neither of

ɜr ne wolde), would not,
t. 5. 566; *pt. s.* 6. 238.
l.
b. pl. 'nones,' the dinner-
378, 6. 147. The 'nones,'
y at about 3 p.m., were
d to about 2 p.m., and
ds to *noon*. Haydn (Dict.
s) says 2 p.m.; and see
6. 147.
sb. pl. F. nuns, 7. 29.
not, pr. 29.
re, ***sb.*** umpire, 5. 337.
mpere, or ownpere. Ar-
:quester.'—Prompt. Parv.
nonper, without equal
ort). See Tyrwhitt's note
ɔere in Chaucer.
adv. now, 3. 288, 6. 208.
þá, just now; cf. Prov.
then.
dv. not, 7. 180; Nou**ȝ**te,

ɔ. now that, 5. 143.
. to annoy, injure, harm,
; *pr. pl.* Noyeth, 2. 126;
ed, 3. 188. O.F. *nuire*,
at. *nocere*.
, ***conj.*** neither, 4. 130; ***adv.***

p. s. take, 6. 43; ***imp. pl.***
th, 6. 15. A.S. *niman*, G.
, Du. *nemen*. Hence E.

.ge. *pres. part.* sniveling,
Cf. *neese* for *sneeze*.
ne is), is not, 5. 455. See

e, ***adj. pl.*** a night old, not
gathered, 6. 310.

O.

O, ***adj.*** one, 2. 30, 3. 237; On, 3. 237.
Obrode (lit. on broad), abroad, 5. 140. A. S. *brád*, broad.
Of, ***prep.*** for, 2. 1, 3. 21, 5. 126, 473, 486; by, 7. 153; some of, 6. 98; in return for, 6. 129; *of more*, besides, 6. 38.
Ofsent, ***pt. s.*** sent for, 3. 101. Cf. Laȝamon, vol. ii. p. 235.
On, ***prep.*** in, 7. 107; *on auenture*, in care, 3. 66.
One, ***adv.*** only, 1. 170. A.S. *ána*, only.
Ones, ***adv.*** once, 2. 227, 6. 76; Onis, pr. 213; *at ones*, at once, 5. 516. A.S. *ánes*, gen. of *án*, one.
Or, ***adv.*** ere, pr. 155, 6. 87. See **Ar.**
Ordeigned, ***pt. s.*** F. ordained, 5. 167; Ordeygned, pr. 119.
Ordre, ***sb.*** F. order, rank, 1. 104, 6. 168; *pl.* Ordres (foure), pr. 58.
Orientales, ***sb. pl.*** sapphires, 2. 14. 'The precious stones called by lapidaries *Oriental Ruby*, *Oriental Topaz*, *Oriental Amethyst*, and *Oriental Emerald*, are red, yellow, violet, and green sapphires, distinguishable from the other gems of the same name which have not the prefix *Oriental*, by their greatly superior hardness, and greater specific gravity.'—*English Cycl.* s.v. Adamantine Spar.
Otes, ***sb. pl.*** oats, 4. 38. A.S. *áta*, an oat.
Other, ***conj.*** S. or, 3. 304, &c.
Otherwhiles, ***adv.*** at other times, 5. 557; Otherwhile, pr. 164.
Ouerlede, ***v.*** S. to domineer over, 3. 314.
Ouerlepe, ***v.*** S. to leap upon, tyrannize over, pr. 199; *pt. s.* Ouerlepe, pr. 150. Cf. Lat. *insultare*, from *salere*.

Ouermaistrieth, *pr. s.* overmasters, 4. 176.
Ouersen, *v.* to oversee, 6. 115; *pp.* Ouerseye (me), overseen, i.e. forgot myself, 5. 378. Halliwell quotes from Cotgrave—'almost drunke, somewhat *overseene*.'
Oures, *sb. pl.* F. 'hours' of the breviary, pr. 97.
Owe, 1 *p. s. pr.* I owe (glossed in the MS. by *debeo*), 5. 476; *pt. s.* Ou3te, ought, 5. 120. A.S. *ágan*, to own, pt. t. *ic áhte*; Mœso-Goth. *aigan*, to have, own. E. *owe*, *own*, are two forms of the same infin., and *ought*, *owed*, of the same pt. t.

P.

Paknedle, *sb.* a strong needle, such as is used for sewing up packages, 5. 212.
Paleys, *sb.* F. palace, 2. 23.
Palfrey, *sb.* a palfrey, horse, 2. 189. Low Lat. *paraveredus*, from *veredus*, a posthorse; which has also given rise to G. *pferd*. See Diez and Ducange.
Palmere, *sb.* F. a palmer, 5. 542; *pl.* Palmers, pr. 46, 6. 66.
Panel, *sb.* F. 3. 315. 'The *pannel* of a jury is the slip of parchment on which the names of the jurors are written.' (Wedgwood.)
Panne, *sb.* S. the brain-pan, skull, 4. 78.
Parcel-mele, *adv.* by parcels at a time, retail, 3. 81. The M.E. ending *-mele*, by parts, is the A.S. ending *-mælum*, which is the dat. pl. of *mæl*, a part. Cf. M.E. *flok-mele*, by flocks, *poundmele*, by pounds. See **Poundmel.**
Pardonere, *sb.* F. a seller of pardons, 2. 108; *pl.* Pardoneres, 2. 219.
Pare, *v.* F. to pare, cut down, 5. *243*. F. *parer*, to trim.
Parfourned, 1 [illegible] *pt.* F formed, 5. 405.
Parosdhienes *sb.* [illegible] F. parish pr. 89; Parochie 5. 42(
Partie, *sb.* F. part, [illegible]7.
Passynge, i.e. over, [illegible]ove,
Patentes, *sb. pl.* F. letters o lege (so called because o the inspection of all men),
Paye, *sb.* pleasure; *to paye* pleasure, so as to please l 556. (A common phras *paye*, from Lat. *pacare*, to It. *pagare*.
Paye, *v.* F. to please, satisfy, See above.
Payn, *sb.* F. bread, 7. 121; 6. 152.
Paynym, *sb.* a pagan, 5. 523. Low Lat. *paga* whence O.F. *paiennisme*, t of pagans. Lat. *pagus*, a
Peces, *sb. pl.* F. cups (lit. 3. 89. 'Pece, cuppe. (Prompt. Parv.)
Pedlere, *sb.* a pedlar, 5. 25 spelt *peddare*, *peddere*, o goes about with a *ped.* basket. See *Ped* in H and 'Pedde, *idem quod* p in Prompt. Parv.
Pees, *sb.* F. peace, 1. 150,
Pees, *sb.* a pea (*sing.*) 6. 1 Pesen, 6. 198; Peses, A.S. *pise*, F. *pois*, W. *p pisum*. The A.S. sing. is pl. *pisan*; the modern corrupt.
Peired, *pp.* F. impaired, in 127. See **Apeyre.**
Pelet, *sb.* a pellet, a sto 5. 78. *Pellets*, used for war-missiles, were large stone, of course frequent pale-white colour. See Parv., and Ch. Ho. Fame,
Pelure, *sb.* fur, 2. 9, 3. 29 *pelure*, fur; Lat. *pellis*.
Penaunt, *sb.* F. penitent,

›*l.* pence, 2. 222, 3. 161.
a penny, 1. 47, 6. 282;
:s, pr. 212; Pens, 2. 222.
sb. ale sold at a penny a
nall beer, 5. 220. Stow's
. 218.
. parsley, 6. 288. F.
k. *πετροσέλινον.*
'. a peer, equal, 3. 204;
, 7. 16. Lat. *par.*
to appear, pr. 173. O.F.
it. *parere.*
b. Peterkin, little or dear
25.
, *a name*, 5. 26; *gen.*
, 4. 16. Lat. *Petronilla.*
nilla's day was May 31.
, *sb. pl.* parsons, 3. 149,
Mid. Lat. *persona ecclesiæ*,
›n of the church in a
an etymology of which
no doubt, though often
y denied.
idv. openly, evidently,
Pertliche, 5. 15. See
r.
es, *sb. pl.* peashells, with
in them (peas were often
the shells), 6. 294. See
A.S. *codd*, a bag.
sb. loaf made from peas,

›ses. See **Pees.**
erj. by Saint Peter, 5.
12, 130.
F. small, 7. 57.
.em, *v.* give themselves
:ake pains, 7. 42.
v. F. to paint, 3. 62.
weight, 5. 243. O. F.
›oids, Lat. *pensum.*
. to pierce, peck, pick,
ith a sharp point, 6. 105.
F. *pic*, a point; E. *peak*,
-*axe*, *peck.*
)4. See the note.
pl. picked with a sharp
it, hoed (as we should
, 6. 113. See **Picche.**

Piloure, *sb.* F. pillager, robber, 3. 194. O.F. *piller*, to rob, to *peel.*
Piones, *sb. pl.* F. seeds of the peony, 5. 312. Gk. *παιωνία.*
Piries, *sb. pl.* F. pear-trees, 5. 16. Lat. *pyrus.* (Chaucer.)
Pitaunce, *sb.* F. pittance, 5. 270.
Platte hire, *pt. s.* threw herself flat, 5. 63. F. *plat*, Sw. and G. *platt*, flat.
Plede, *v.* F. to plead, 7. 42; *pt. pl.* Plededen, pr. 212; Pleteden, 7. 39.
Pleyne hem, *v.* F. to complain, 3. 167; *pt. s.* Pleyned hym, 6. 161; *pt. pl.* Pleyned hem, pr. 83.
Pleyne, *adj.* F. full, 7. 103.
Pleyntes, *sb. pl.* F. complaints, pleas, 2. 177.
Pli3ted, *pr. pl.*; pli3ted hem = joined (pledged) themselves, pr. 46.
Plomtrees, *sb. pl.* S. plum-trees, 5. 16.
Plowfote, plough-foot, *sb.* 6. 105. The *plough-foot* is part of a plough, formed like a staff, propping up the beam so as to regulate the depth of the furrows. In a modern plough, small wheels are used instead. See the note.
Podyng-ale, *sb.* a kind of ale, 5. 220. See the note.
Poeple, *sb. pl.* E. people, 1. 5, 2. 214.
Poised, *pt. s.* weighed, 5. 217. See **Peys.**
Poke, *sb.* a bag, 7. 191. A.S. *pocca*, a pouch.
Poletes, *sb. pl.* pullets, 6. 282. F. *poulet*, from Lat *pullus.*
Polsche, *v.* F. to polish, 5. 482.
Ponfolde, *sb.* a pinfold, 5. 663. A.S. *pund*, a pound, a fold.
Poraille, *sb.* the poor people, pr. 82. O. F. *pouraille* (Roquefort).
Pore, *adj.* poor, pr. 84, 3. 81.
Poret, *sb.* a kind of leek, 6. 300; *pl.* Porettes, 6. 288. O.F. *poret*, F. *porreau.*

Portatyf, *adj.* portable, hence quick, light, 1. 155.
Possed, *pt. s.* pushed, pr. 151. F. *pousser*, Lat. *pulsare*.
Possessioneres, *sb. pl.* 5. 144. See the note.
Posteles, *sb. pl.* apostles, 6. 151. [Other passages shew that *postles* = apostles; but the reason for its use here is not clear.]
Potagere, *sb.* F. a maker of pottage, 5. 157.
Pouere, *adj.* F. poor, 1. 173.
Poundmel, *adv.* by pounds at a time, 2. 222. Cf. **Parcelmele.**
Pouste, *sb.* power, 5. 36. O.F. *poeste*, Lat. *potestas*.
Preise, *v.* F. to appraise, value, 5. 331; *pt. s.* Preysed, praised, 6. 110; *pt. pl.* Preyseden, 7. 38.
Prentis, *sb.* an apprentice, 5. 202; *pl.* Prentis, 3. 224, 5. 317. F. *apprentis*, a learner, from Lat. *prehendere*.
Prentishode, *sb.* apprenticeship, 5. 256.
Prest, *sb.* a priest, 7. 112.
Prest, *adj.* ready, 6. 199. O.F. *prest*, F. *prêt*.
Prestest, *adj.* readiest, 5. 558.
Prestly, *adv.* quickly, 6. 95.
Preue, *v.* F. to prove, 5. 43; *pt. s.* Preued, 7. 186; *pp.* Preued, 4. 122.
Pris, *sb.* F. price, value, 2. 13.
Prisounes, *sb. pl.* F. prisoners, 7. 30; Prisoneres, 3. 136. O.F. *prison*, a prisoner.
Prouendreth, *pr. s.* provides for, provides with prebends, 3. 149. '*Provendre.* Bénéfice ecclésiastique.' (Roquefort.)
Prouinciales, *adj. pl.* provincial, 7. 191.
Prouisoures, *sb. pl.* provisors, persons nominated by the Pope to livings not vacant, 2. 170, 3. 146.
Pruyde, *sb.* S. pride, pr. 23.
Pryue, *adj.* familiar, 2. 23; *pl.* intimate, 2. 63; Pryues, *as sb.* secret friends, 2. 177
Pukketh, *pr. s.* pokes, pu 620; *pt. s.* Pukked, inci 643. Du. *poken*, to poke.
Pult, *pt. s.* put, 1. 125. *Pult* is not uncommon.
Purfil, *sb.* the embroidered o trimming of a dress, 4. 11 fyle, 5. 26. F. *pourfiler*, on an edge, embroider with It. *filo*, a line, edge. He *profile*.
Purfiled, *pp.* trimmed (wi 2. 9.
Purs, *sb.* a purse, bag, 5. 1 F. *bourse*, Gk. *βύρσα*.
Purtenaunces, *sb. pl.* F. tenances, 2. 103.
Purtraye, *v.* to portray, 3. 62. F. *pourtraire*, fr *trahere*.
Puttes, *sb. pl.* lit. pits; her geons, 5. 412. Du. *p puteus*.
Pyke, *sb.* a staff with a 482. See **Picche.**
Pykoys, *sb.* a pickaxe, 3. 3 *piquois*, from *pic*, a pike.
Pyk-staf, *sb.* a staff with 6. 105. See **Pyke.**
Pyne, *sb.* pain, 2. 103. A pain.
Pynned, 1 *p. s. pt.* fastened A. S. *pyndan*, to shut in,
Pynynge-stoles, *sb. pl.* punishment, 3. 78. See **P**

Q.

Quarteroun, *sb.* a quarter See Halliwell.
Quat3, (*for* Quath), *pt. s* said, 6. 3; Quod, 3. 1 A. S. *cweðan*, to speak; *cweðe*, pt. t. *ic cwæð*.

R.

Radde. See **Rede.**
Ragman, *sb.* a papal bull, w

' bishops attached, pr. 75.
ıan or *ragman-roll* means
ment with a long list of
or with numerous seals.
liwell, for a long note upon
l Dyce's Skelton, ii. 335.
E. *rigmarole*, which see in
ood.
sb. a raker, a scavenger,
. A. S. *racian*, to rake.
er Albus, p. 34.
imp. s. make haste, 4. 7,
2 *p. pl. pr. subj.* Rape 30w,
Icel. *krapa*, to rush.
v. to strike, beat (down),
Sw. *rappa*, to beat.
dv. S. early, soon, 3. 73;
Rather, 4. 5, 5. 263; *sup.*
:, soonest, 5. 342. A. S.
soon.
ə, *sb.* a rat-catcher, 5. 322.
sb. a small rat, pr. 167;
pr. 158; *pl.* Ratones, pr.
raton. The F. *-on* is often
ıutive ending, though the
is commonly *augmentative*.
n. *raton*, *ratona*.
pt. s. raught, reached, got,
extended himself, *in pass.*
ıas extended, 4. 185. A. S.
to reach, extend, pt. t. *ic*
Cf. Sc. *rax*.
b. pl. striped cloths, also
loths of raye, 5. 211. F.
stripe, streak, Lat. *radius*.
v. S. to reck, care, 4. 65;
:eccheth, 6. 122.
rted, *pp.* F. comforted
5. 287.
d, *pt. pl.* gave opinion, 4.

d, *pp.* recreant, craven, 3.
O. F. *recroire*, to give up
ıith, to be beaten, whence
ecreu, O. It. *ricreduto*, pp.
O. F. *recréant*, O. It. *ricre-*
ɔr. p. a recreant. See *Re-*
in Wedgwood. *Recrayed*
in Skelton, i. 189.

Rede, *v.* (1) to advise, 4. 9, 29:
1 *p. s. pr.* Rede, 1. 173, 7. 181;
imp. s. 4. 113; *pt. s.* Radde, 5. 46,
125; Redde, instructed, bade, 5.
485: (2) to read, 7. 106; 2 *p. s. pt.*
Reddestow, readest thou, 3. 257;
pt. s. Redde, 3. 334. A.S. *rædan*,
to counsel, read; G. *reden*. Cf.
A. S. *ræd*, advice, G. *rath*.

Redyngkyng, *sb.* one of a class of
feudal retainers, who held their
land by serving their lord on
horseback, 5. 323. They were
also called *Rodknightes*. A. S.
rídend, one who rides, a chevalier,
rád-cniht, a riding youth, soldier.

Regne, *v.* F. to reign, 3. 283.

Regratere, *sb.* one who sells by
retail, 5. 226; *pl.* Regrateres, 3.
90. F. *regrattier*, It. *rigattiere*,
a huckster; cf. Span. *regatear*, to
wriggle; also to haggle, sell by
retail.

Regraterye, *sb.* F. selling by retail,
3. 83.

Regystreres, *sb.* F. registrars, 2. 173.

Reherce, *v.* to repeat, declare, 7.
190; *imp. s.* 5. 182; *pt. s.* Reherced,
repeated, pr. 184, 5. 61. O. F.
rehercer, to repeat (Roquefort).

Rekne, *v.* to reckon up, 1. 22; 2 *p.*
s. pr. subj. 5. 277. A. S. *reccan*,
to order, direct.

Releue, *v.* F. to relieve, 7. 32.

Religioun, *sb.* F. religious orders,
5. 46, 6. 153, 7. 32.

Renable, *adj.* loquacious, pr. 158.
Some MSS. have *resonable*, which
also has the same meaning; from
F. *raison*, M. E. *reson*, which often
means *talk*. But the Norfolk word
is *runnable*, evidently (falsely) con-
nected with the verb to *run*.

Renke, *sb.* a man, pr. 192, 5. 399;
pl. Renkes, 7. 181. A. S. *rinc*, a
warrior.

Renne, *v.* to run, pr. 166, 3. 213;
pr. pl. Rennen, 2. 182. A. S. *ren-*
nan, G. *rennen*.

Renne-aboute, *sb.* Run-about, 6. 150.

Rental, *sb.* 6. 92. Properly, a schedule or roll containing an account of the rents of an estate. *A remissioun on that rental* = a release from rent as recorded in the rental.

Renten, *v.* to fix the prices of rents, 7. 32. Cf. F. *rendre*, Lat. *reddere*.

Repentedestow, 2 *p. s. pt.* repentedst thou, 5. 232.

Repentestow þe, 2 *p. s. pr.* repentest thou, 5. 449.

Rerages, *sb. pl.* arrears of debt, 5. 246. Also spelt *arerages*.

Rest, *pr. s.* (contr. from *resteth*), pr. 171.

Restitue, *v.* F. to make restitution, restore, 5. 281.

Retenauns, *sb. sing.* retinue, 2. 53. Also spelt *retenaunce*.

Reue, *sb.* a reeve, steward, bailiff, 2. 110; *gen.* Reues, 5. 427. A. S. *geréfa*.

Reulen, *pr. pl.* F. rule, 7. 10. Lat. *regula*, a rule.

Reumes, *sb. pl.* realms, 7. 10. O.F. *reaume*, F. *royaume*, formed as if from a Lat. *regalimen*.

Reuthe, *sb.* ruth, pity, 1. 173, 4. 108, 5. 434. A.S. *hreów*, sorrow, *hreówan*, to grieve; Icel. *hryggð*, ruth, sorrow.

Rewarde, *v.* to recompense (whether good or evil), 3. 316. O. F. *rewarder*, from the Teutonic root of *ward* or *guard*.

Rewe, *imp. s.* have pity, 5. 475. See **Reuthe**.

Rewlyng, *sb.* ruling, pr. 127.

Rewme, *sb.* realm, pr. 177. See **Reumes**.

Reyne, *sb.* rain, 3. 207. 'Reyne. *Pluvia*.' (Prompt. Parv.) A. S., G. and Du. *regen*, Mœso-Goth. *rign*.

Ribanes, *sb. pl.* rows forming a band, either of gold lace or of precious stones, 2. 16. Cf. Du. *rijgen*, to lace, *rijgliif*, stays, *rijgsnoer*, lace, from Du. *rij*, G. *reih*, a row, and *band*. Hence E. *riband*, *ribbon*.

Ribaudes, *sb. pl.* F. profligate men, sinners, 5. 512. See *Ribald* in Wedgwood, and note to the line.

Ribaudye, *sb.* F. ribaldry, sin, pr. 44.

Ribibour, *sb.* a player on the *ribibe* or *rebeck*, a kind of fiddle; from the Pers. *rubáb*; 5. 322. It is said to have had three strings, to have been played with a bow, and to have been introduced into Spain by the Moors.

Ricchesse, *sb. sing.* F. riches, wealth, 2. 17, 3. 90; *pl.* Ricchesses, 3. 23.

Ritt, *pr. s.* (contr. from *rideth*), rides, 4. 13; is moving about, running about, pr. 171; in 4. 24, we must also read *rit*, not *ritt*; see Critical Note.

Riȝtful, *adj.* S. just, pr. 127, 1. 54; *pl.* righteous, 4. 157, 3. 241.

Riȝtfullich, *adv.* justly, 4. 172.

Robyn hood, 5. 402.

Rode, *sb.* the rood, crucifix, 2. 3, 4. 134, &c. A. S. *ród*, a crucifix.

Rolle, *pr. s. subj.* to enrol, register, 5. 278.

Romares, *sb. pl.* pilgrims to Rome, 4. 120. O. Fr. *romier*, It. *romeo*, a pilgrim to Rome.

Rome-renneres, *sb. pl.* runners to Rome, 4. 128. See last word.

Roos, 1 *p. s. pt.* S. rose, 5. 234.

Ropere, *sb.* a rope-maker, 5. 323.

Roste, *sb.* roast meat, pr. 229.

Rotes, *sb. pl.* S. roots, 6. 105.

Rotland, i. e. Rutland, 2. 110.

Rouned, *pt. pl.* whispered, 5. 333; *pr. s.* Rowneth, 4. 13; *pres. part.* Rownynge, 4. 24. A. S. *rúnian*, from *rún*, a *rune*, a mystery.

Route, *sb.* a troop, company, pr.

146, 4. 168. O. F. *route*, G. *rotte*, a troop; cf. Provençal *rota*, tumult.

Rusty, *adj.* filthy, foul, 6. 75.

Rybaudoure, *sb.* a teller of loose tales, 6. 75. See **Ribaudes.**

Rychen, *pr. pl.* grow rich, 3. 83.

Ryflynge, *sb.* plunder, 5. 238. Cf. E. *rifle*, *raffle*, Du. *rijf*, G. *raffel*, a rake, G. *raffen*, to seize, sweep off, O. F. *riffler*, to snatch.

Rymes, *sb. pl.* rimes, 5. 402. F. *rime*, It. *rima*, A. S. *rím*, E. *rime* (now misspelt *rhyme*, through confusion with *rhythm*).

Ryne, i. e. the Rhine, pr. 229.

S.

Sadder, *adv.* more soundly (with reference to sleep), 5. 4. Cf. W. *sad*, firm.

Sadnesse, *sb.* firm faith, confidence, 7. 150. See above.

Safferes, *sb. pl.* sapphires, 2. 13.

Safte, *sb.* F. safety, 7. 36.

Salamon, i. e. Solomon, 3. 330; *gen.* Salamones, 7. 137. The Lat. form is *Salomo.*

Salmes, *gen. sing.* psalm's, 3. 247.

Sapience, the apocryphal book of Wisdom, 3. 330.

Saracenes, *sb. pl.* Arabians, 3. 325. Derived from Arab. *sharkeyn*, i. e. 'Eastern people.' The name *Saraceni* occurs in Pliny (vi. 7).—*Eng. Cycl.*

Sarmoun, *sb.* F. sermon, 3. 93.

Sauacioun, *sb.* F. salvation, 5. 126.

Sauf, *adj.* F. safe, 7. 51.

Sauoure, *sb.* delight, pleasure, 7. 148. O. F. *savour*, *savor*, Lat. *sapor.* Mr. Wright explains it by 'knowledge,' as if from F. *savoir*, but this is not borne out by other passages in Langley, whereas the meaning given is so. See 6. 264 —*to sauoure with thi lippes*, to please thy lips with (by its nice taste).

Sauter, *sb.* psalter, 2. 37, 7. 40; *gen.* Sauter, 5. 282.

Sauȝtne, *v.* become reconciled, 4. 2. Cf. A.S. *sahtlian*, to reconcile, from *saht*, peace. The ending *-ne* (Mœso-Goth. *-nan*) gives it a passive signification.

Sawes, *sb. pl.* sayings, 7. 137. A. S. *sagu*, a tale.

Say, *pt. s.* 1 *p.* I saw, 5. 10; spelt *saw* in preceding line. See **Seigh.**

Schendeth, *pr. pl.* harm, injure, disgrace, 6. 175; Schenden, 2. 125. A. S. *scendan*, to disgrace.

Schete, *sb.* a loose bit of cloth, such as a skirt of a garment or a sheet, 5. 108. Mœso-Goth. *skauts*, the hem of a garment, A.S. *sceát*, the skirt of a garment, a sheet.

Schrape, *pr. s. subj.* S. scrape, 5. 124.

Schrewe, *sb.* a shrew, a cursed or depraved one, a sinner, pr. 196, 4. 110. Cf. M. E. *schrewe*, to beshrew, to curse.

Schyreue, *sb.* a sheriff, 2. 163. A. S. *scír-geréfa*, a *shire-reeve*, sheriff.

Seche, *v.* S. to seek, 7. 163; *pt. pl.* Souȝte, 7. 166. See **Seketh.**

Secte, *sb.* a suit, applied both to a suit of clothes and to a sect or following of people (like our *suite*), 5. 498. See the note.

Seel, *sb.* F. a seal, pr. 78, 3. 145; *pl.* Seles, pr. 69.

Seem, *sb.* S. a horse-load, 4. 38. 'A sack of eight bushels is now called a *seam*, which was a horse-load; hence, generally, a load, a burden.' (Bosworth's A. S. Dict.) Cf. G. *saum*, a burden, F. *sommier*, a *sumpter* or pack-horse.

Segge, *sb.* a man, 3. 63, 5. 127. A. S. *secg*, a man, Icel. *seggr*, a man.

Segge, *v.* to say, 5. 617. A. S. *secgan.*

Sei, *v.* to say, 2. 67; 2 *p. s. pr.*

Seist, 6. 232; *pt. pl.* Seiden, 2. 151.

Seigh, *pt. s.* 1 *p.* I saw, pr. 50, 6. 237; Seighe, 7. 140; Seiȝ, pr. 230; *pt. s.* Seiȝ, 2. 188; Seighe, 5. 505; *infin.* Seen, 4. 86.

Seketh, *imp. pl.* seek ye, 5. 58. See **Seche.**

Selde, *adv.* seldom, pr. 20, 5. 127; Selden, 7. 137. A. S. *seld, seldan.*

Seleth, *pr. pl.* seal, 3. 147.

Selke, *sb.* silk, pr. 210. Lat. *sericum*, Gk. σηρικόν, belonging to the *Seres* (Chinese).

Selles, *sb. pl.* F. cells, pr. 28.

Selue, *pron.* himself, 1. 202. Cf. G. *selbst.*

Seme, *sb.* 3. 40. See **Seem.**

Sendal, *sb.* a kind of thin rich silk, 6. 11. F. *sendal*, It. *cendalo*, Low Lat. *cendalum.*

Seriaunt, *sb.* F. serjeant, 3. 293; *pl.* Seriauntz, pr. 211. Lat. *seruiens* (*ad legem*).

Serke, *sb.* a sark, shirt, shift, 5. 66. A. S. *serce, syrce*, Dan. *særk.*

Sestow, seest thou, 1. 5.

Seten, *pt. pl.* S. sat, 6. 117, 195.

Seth, 1 *p. pl. pr.* (we) see, 3. 216.

Sette, 1 *p. s. pr.* I set, place, reckon, 7. 194; *pt. s.* Sette, 6. 171; *infin.* Sette, to plant, 7. 6; *pp.* Sette, placed, 6. 48. A. S. *settan.*

Seweth, *pr. pl.* follow, pursue, pr. 45; Suweth, 5. 60. O. F. *suire, sevre*, Lat. *sequi.* Cf. E. *sue.*

Sey, 1 *p. s. pr.* I say, 6. 286. See **Segge,** *v.*

Seygh, 1 *p. s. pt.* I saw, 5. 542. See **Seigh.**

Seyn, *v.* to say, pr. 189; 2 *p. pl. pr.* Seyne, 6. 131.

Seyned hym, *pt. s.* blessed himself, 5. 456. O. F. *seigner, signer*, to make the sign of the cross, Lat. *signare*, from *signum.*

Shaltow, i. e. shalt thou, 5. 579.

Shamedest, 2 *p. s. pt.* didst bring *shame* upon, 3. 189.

Shapeth, *pr. s.* causes, disposes, 7. 67; determines, 1. 159; 1 *p. s. pt.* Shope me, arrayed myself, pr. 2; *pt. pl.* Shope, disposed, ordered, pr. 122; Shopen hem, arrayed themselves as, made themselves, pr. 57. A. S. *scapan*, to shape, form.

Shedyng, *sb.* dispersion, scattering; *for shedyng* = to prevent scattering, 6. 9. A. S. *sceádan*, to disperse.

Shenfullich, *adv.* shamefully, 3. 275. The full form is *shendfullich*, as written in other MSS. A. S. *scendan*, to reproach.

Shendeth, *pr. s.* corrupts, brings reproach on, ruins, 3. 154; *pp.* Shent, ruined, 3. 134, 4. 174. See last word.

Shepe, *sb.* a shepherd, pr. 2. See the note.

Shette, *pt. s.* shut, 5. 611. A. S. *scittan*, to shoot a bolt, to lock.

Shireues, *sb. pl.* 2. 58. See **Schyreue.**

Shodde, *pp.* shod, 2. 163.

Sholdest, Sholde. See **Shul.**

Shonye, *v.* to shun, avoid, pr. 174; 1 *p. s. pr.* I get out of the way, 5. 169. A. S. *scunian*, to shun.

Shope, Shopen. See **Shapeth.**

Shrewe, *sb.* the cursed one, Satan, 1. 127; a sinner, 5. 471. See **Schrewe.**

Shrewednesse, *sb.* sin, 3. 44.

Shroudes, *sb. pl.* garments, rough outer clothes, pr. 2. A. S. *scrúd*, a garment, shroud.

Shryue, *v.* to shrive, confess, pr. 64; Shryuen, pr. 89; *pt. s.* Shroue, 3. 44; *pp.* Shryuen, 5. 309. A. S. *scrifan*, Sw. *skrifta.*

Shull, Shulle, Shullen, 1, 2, *and* 3 *p. pl. pr.* shall, 3. 34, 5. 578, 7. 162; 2 *p. s. pt. subj.* Shulde, shouldest, oughtest, 6. 49; *pt. pl.* Shulden, should, ought to be, 7. 13. A. S. *ic sceal*, pl. *we sculon*, pt. t. *ic sceolde.*

Sibbe, *adj.* akin, related to, 5. 634. A. S. *sib*, peace, relationship; Mœso-Goth. *sibja*, relationship; G. *sippe*, kindred.

Siker, *adj.* certain, sure, 1. 130, 3. 50. G. *sicher*, Du. *zeker*, W. *sicr*.

Sikerere, *adv.* more securely, 5. 509.

Sikerly, *adv.* with certainty, surely, 5. 547.

Sikul, *sb.* a sickle, 3. 306. A. S. *sicel*, *sicol*.

Silke, *sb.* silk, 6. 11. See **Selke.**

Sire, *sb.* F. father, pr. 189. O. F. *sire*, *seigneur*, from Lat. *senior*.

Sisoure, *sb.* a person deputed to hold assizes, 2. 164; *pl.* Sisoures, 2. 62, 3. 133. Low Lat. *assisarii*, from *ad* and *sedere*, to sit.

Sith, Sitthe, Sithen, *adv. and conj.* since, pr. 64, 4. 14, 7. 94. A. S. *síðða*, *síððan*, afterwards, after that, since; *síð*, adv. late; *síð*, sb. a turn, a time. Cf. G. *seit*, since. See **Sithes.**

Sithe, *sb.* a scythe, 3. 306. A. S. *síðe*.

Sithenes, *adv.* afterwards, 7. 25; Sitthenes, 6. 65. See **Sith.**

Sithes, *sb. pl.* times, 5. 431; Sythes, 5. 441. A. S. *síð*, a turn, time, journey, Mœso-Goth. *sinth*, a time, a journey.

Sitten, *v.* to cost (lit. to sit), 3. 48. Cf. our phrase, to *stand* one in a large sum.

Sklayre, *sb.* a veil, 6. 7. Cf. G. *schleier*, Du. *sluijer*, Sw. *slöja*.

Sleen, *v.* to slay, 3. 285; *imp. s.* Slee, 3. 264. A. S. *sleán*, *slagan*, G. *schlagen*, to strike.

Slepe, 1 *p. s. pt.* I slept, 5. 382; 2 *p. s. pr.* Slepestow, 1. 5; *pp.* Sleped, 5. 4. A. S. *slǽpan*, pt. t. *ic slép*.

Sleuth, *sb.* S. sloth, 2. 98; Sleuthe, pr. 45.

Slombred, 1 *p. s. pt.* S. I slumbered, pr. 10.

Slyken, *pr. pl.* render sleek, 2. 98. Halldórsson gives Icel. *slikja*, to polish; cf. Icel. *sleikja*, to lick, E. *slick*, *sleek*.

Smerte, *pr. pl. subj.* smart, suffer, 3. 167. Cf. G. *schmerz*.

Smythye, *v.* to forge, 3. 305; *pr. s.* Smytheth, 3. 322. A.S. *smiðian*, to forge, *smítan*, to smite.

Soffre, *imp. s.* suffer, permit, 3. 92.

Soft, *adj.* S. mild, warm, pr. 1.

Sokene, *sb.* explained by Mr. Wright as 'a district held by tenure of *socage*,' 2. 110. Bosworth explains the Law-Latin word *soca* as a 'lordship enfranchised by the king, with the liberty of holding or keeping a court of his *socmen* or *socagers*, that is, of his tenants, whose tenure is hence called *socagium*, in Eng. *socage*.' See A. S. *sóc* in Bosworth.

Solfe, *v.* to *sol-fa*, i. e. sing by note, to call over the notes by their names, viz. ut, re, mi, *sol*, *fa*, &c., 5. 423. Dyce's Skelton, ii. 94.

Some dele, partly, 5. 438. See **Dele,** *sb.*

Somer-game, *sb.* a summer-game, 5. 413. See the note.

Somme, *adj. pl.* some, pr. 31, 222; *dat. pl.* to some, 3. 284. In 3. 13 it means 'some of them;' see note. Connected with *same*, and A. S. *sam*, together. *Sam* is the Greek ἅμα, Lat. *simul;* the base of G. *sammeln*, Eng. *assemble*.

Sompne, *v.* F. to summon, 2. 158, 3. 314. Lat. *summoneo*.

Sompnoure, *sb.* F. a summoner or *somner* (an officer who summons delinquents to appear in an ecclesiastical court; now called an *apparitor*), 4. 167; *pl.* Sompnoures, 3. 133. See Chaucer's Prologue.

Sonde, *sb.* 3. 349. Explained as 'a mission, sending,' by Mr. Wright; but I feel sure that the

true sense is—that which is sent, viz. a present; cf. Dan. *sending*, a gift, a present, from *sende* (A.S. *sendan*) to send. In Mid. Eng. *sonde* also means a portion of food sent in a dish, a present of viands. Observe the context.

Songen, *pt. pl.* S. sang, 5. 345, 6. 117.

Songewarie, *sb.* the interpretation of dreams, or more properly, observation of dreams, 7. 148, 150. O. F. *songe*, Lat. *somnium*, and O. F. *warir, garir*, A.S. *warian*, to guard, ward, keep.

Sonne, *sb.* S. the sun, pr. 1, 6. 328.

Sonnest, *adv.* soonest, 1. 70, 3. 281.

Sori, *adj.* sorry, miserable, pr. 45.

Soth, *adj.* S. true, 5. 282, 6. 131, 7. 67.

Sothe, *sb.* S. truth, sooth, 4. 2, 5. 569; *pl.* Sothes, 3. 281. A. S. *sóð*, truth.

Sothly, *adv.* S. truly, 5. 241; Sothely, 3. 189; Sothelich, 3. 5.

Sothnesse, *sb.* S. truth (used as a proper name), 2. 24, 188.

Souereygne, *adj.* F. excellent, pr. 159. O. F. *sovrain*, from O. F. *sovre*, Lat. *supra*, above.

Souereynes, *sb. pl.* superiors, lords, 6. 82.

Soule, *gen. sing.* soul's; hence *soule hele* = soul's health, 5. 270.

Soupen, *v.* to sup, 2. 96; Soupe, 6. 220. F. *souper*, G. *saufen*, to sup, sip. Cf. Icel. *saup*, soup.

Soure, *adv.* bitterly, 2. 140. Icel. *súrr*, W. *sur*, G. *sauer*, Du. *zuur*.

Souteres, *sb. pl.* cobblers, shoemakers, 5. 413. A. S. *sutere*, a shoemaker (Lye), probably borrowed from Lat. *sutor*. This seems more likely than Mr. Wedgwood's derivation from F. *savetier*.

Souteresse, *sb.* a female shoemaker or shoe-seller, 5. 315.

Soujte, sought. See **Seche.**

Sowe, *v.* S. to sow (seed), 7, 6; *pp.* Sowen, 6. 5.

Spede, *v.* to speed, i. e. succeed, thrive, prosper, 3. 270, 5. 601.

Sperhauke, *sb.* a sparrow-hawk, 6. 199. A. S. *sperhafoc*.

Spiceres, *sb. pl.* sellers of spices, grocers, 2. 225.

Spices, *sb. pl.* spices, 5. 311. F. *épice*, O.F. *espisce, espece*, from Lat. *species*.

Spille, *v.* to destroy, ruin, 3. 308; Spilleth, *pr. s.* spoils, 5. 41; Spille, *imp. s.* destroy, 3. 270. A. S. *spillan*, Du. *spillen*, Sw. *spilla*, E. *spill*, to waste.

Spiritualte, *sb.* F. spirituality, spiritual authority or influence, 5. 148, 149.

Sprynge, *sb.* a switch, springy rod, 5. 41.

Spynnesteres, *sb. pl.* S. women engaged in spinning, 5. 216.

Stable, *v.* to render firm or stable, to cause to rest, 1. 120.

Stede, *sb.* stead, place, pr. 96, 6. 63; *pl.* Stedes, places, 5. 48. A. S. *stede*.

Stekye, *v.* to stick fast, remain closed, 1. 121. A. S. *stician*, to pierce, also to *stick*, adhere; G. *stecken*, Sc. *steik*.

Sterres, *sb. pl.* S. stars, 7. 160.

Stile, *sb.* a stile, 5. 201.

Stokkes, *sb. pl.* S. the stocks, 4. 108, 5. 585.

Stole, *sb.* S. a stool, 5. 394.

Stonden, Stonde, *v.* to stand, 1. 121, 6. 114.

Stories, *sb. pl.* F. histories, 7. 73.

Streyte, *adv.* straitly, strictly, pr. 26. O.F. *estroit*, Lat. *strictus*.

Streyues, *sb. pl.* estrays, pr. 94. Explained by Mr. Wright—'beasts which have gone astray'—in accordance with the *present* usual meaning. But the old meaning is different, viz. goods which a

:r leaves behind him at and which go to the king for default of heirs. See *re* in Roquefort. O. F. *re, estreyere*, &c., from Lat.

pt. s. moved rapidly, brushed / past the rest and advanced, }. A. S. *strican*, to go, G. *en*, Du. *strijken*, to sweep over a surface, to graze, See **Stryke.**

h, *pr. pl.* destroy, 6. 29. *lestruire;* cf. It. *struggere*, roy, waste.

imp. s. go quickly, pass *r*, 5. 586. See **Stroke.**

v. F. to study, muse, 7.

b. pl. F. stews, 6. 72.

des, *sb. pl.* stewards, pr. 96, A. S. *stíward*, Icel. *stí-* one whose business it is to) the daily work of a farm; l. *stjá*, domestic occupation, lly foddering the cattle; *tía*, a sheep-house, E. *sty;* . *stia*, a pen for geese. *teward* is for *sty-ward*. See rood.

v. to cease, rest, pause,); *imp. pl.* Stynte, stop, 585. A. S. *stintan*, to be *stunt*, blunt. Cf. E. *stint*, '.

es, *sb. pl.* subdeans, 2. 172. under, and M. E. *dene*, a '. *doyen*, Lat. *decanus*, from

br. s. follows, pursues, per-, tempts, 1. 41; *pp.* Sued, :d, driven, 5. 550. F. *suivre*, *ui.*

e, *sb.* F. long-suffering of . 146.

v. to suffer, permit, allow t, 2. 174.

ioun, *sb.* F. reason, occa-. 67.

Suppriour, *sb.* subprior, 5. 171.

Suren, *v.* to plight one's troth to, give security to, 5. 547.

Surfait, *sb.* surfeit, excess, 6. 267. F. *surfaire*, to exceed, to do too much.

Sustre, *sb.* S. sister, 3. 63; *pl.* Sustren, 5. 627.

Sute, *sb.* F. suit, clothing of human flesh, 5. 495, 504. See the note.

Suweth, *pr. pl.* pursue, follow, 5. 60. See **Sueth.**

Swelte, *v.* to die, 5. 154. A. S. *sweltan*, Mœso-Goth. *swiltan*, to die.

Swete, *v.* S. to sweat, 6. 26, 130.

Sweuene, *sb.* a dream, pr. 11, 7. 161. A. S. *swefen.*

Sweyued, *pt. s.* sounded, pr. 10. A. S. *swégan*, to sound, *swég*, a sound, sound of music; Mœso-Goth. *swigljon*, to play upon a pipe. Cf. Sc. *sough.*

Swithe, *adv.* very, exceedingly, 5. 456, 470. A. S. *swíð*, strong, great.

Swonken. See **Swynke.**

Swowe, *v.* to swoon, 5. 154. Probably connected with Mœso-Goth. *gaswogjan*, to sigh, A. S. *swógan*, to make a sighing noise. See **Sweyued.**

Swynke, *v.* to toil, 6. 26; *pt. pl.* Swonken, pr. 21. A. S. *swincan.*

Swynke, *sb.* S. toil, 6. 235.

Syb, *adj.* S. akin, 5. 636. See **Sibbe.**

Sydder, *adj.* wider; *wel sydder* = even lower, 5. 193. A. S. *síd*, ample, broad, wide.

Sykenesse, *sb.* sickness, 6. 259.

Syker, *adj.* safe, secure, 7. 180. G. *sicher.* See **Siker.**

Symonye, *sb.* simony, pr. 86, 2. 62.

Synful, *adj.* sinful (men), 7. 15.

Synnelees, *adj.* sinless, 6. 232.

Sysoure, 4. 167. See **Sisoure.**

Sythes, pr. 230. See **Sithes.**

Syȝt, *sb.* S. sight, pr. 32.

T.

Tabarde, *sb.* F. a loose over-coat, sometimes sleeveless, sometimes with loose wide sleeves, open at the sides, 5. 196. F. *tabarre*, Sp. *tabardo*.

Taile, *sb.* a tally, a stick (one of a pair) on which the amount of money is notched or scored, 4. 58. F. *tailler*, to cut, *taille*, a tally.

Taille, *sb.* a tally, 5. 252. See preceding word. Skelton, ii. 176.

Taille, *sb.* S. a tail, end, conclusion, 3. 347; tail of followers, train, 2. 185; *pl.* Tailles, roots of trees, 5. 19.

Take, *v.* S. (1) to take; (2) to give, 1. 56; Taketh, *pr. s.* gives, 4. 58; Toke, *pt. s.* gave, 3. 45. The latter meaning is common, and occurs in Chaucer.

Tale, *sb.* (1) account (*holde þei no tale* = take no account), 1. 9; (2) a tale, esp. a lying tale, 2. 114, 3. 45. The former is the original meaning; cf. A. S. *talu*, a number, reckoning, G. *zahl*, a number.

Tauerners, *sb. pl.* F. keepers of taverns, pr. 227.

Tauny, *adj.* tawny, of a dull yellow colour, 5. 196. F. *tanné*, tawny, tanned. Roquefort gives the O.F. *tané*, enfumé, de couleur rousse.

Tauȝte, *pt. s.* S. taught, 3. 282, 6. 211; *pp.* Tauȝte, 6. 23.

Taxoure, *sb.* an imposer of taxes, 6. 40.

Tellen, *pr. pl.* count over, reckon up, pr. 92: Tolde, *pt. s.* told, 3. 45. See **Tale**.

Teme, (1) *sb.* a team, 6. 136, 7. 2. A.S. *teám*, a succession of children, a row, a team.

Teme, (2) *sb.* a theme, statement, 3. 95, 5. 61; a subject, 6. 23. Gk. *θέμα*, a proposition or case for discussion.

Tempred, *pp.* accommodated, pr. 51. Lat. *temperare*.

Tene, *sb.* vexation, anger, 6. 119, 7. 116; trouble, worry, 6. 135. See next word.

Tene, 1 *p. s. pr.* I vex, worry, injure, 5. 432; *pt. s.* injured, 3. 320; *tened hym* = was vexed, 2. 114. A.S. *týnan*, to vex, *teón*, injury.

Teneful, *adj.* harmful, 3. 345.

þanne, *adv.* then, 6. 34.

þat, *put for* that which, pr. 38, 3. 84, &c.

þat þat, that which, 3. 347.

þat ilke, that very, 6. 164.

The, 1 *p. s. pr. subj.* may I thrive, prosper, 5. 228. A.S. *þeón*, to thrive, G. *ge-deihen*, Du. *gedijen*.

þeiȝ, *conj.* though, 1. 10; þeiȝe, 3. 148, &c.

þen, than, pr. 147.

þennes, *adv.* thence, 1. 73, 2. 229. A.S. *þanon*.

þerafter, *adv.* accordingly, 6. 116.

þer, **þere**, *adv.* where, 1. 131, 3. 14, &c.; There as, there where, 4. 34.

þere-inne, *adv.* therein, 1. 61.

þeremyde, *adv.* therewith, 7. 26; þermyde, 6. 160; þeremydde, 6. 69. A.S. *mid*, with.

þerfore, *adv.* for it, on account of it, 4. 54, 5. 236.

þer-while, *adv.* whilst that, pr. 173, 6. 165; þere-whiles, in the meantime, 6. 8.

þider, *adv.* S. thither, 2. 161.

þikke, *adv.* S. thickly, often, 3. 156.

þinge, *used as pl.* things, 6. 212.

þirled, *pt. pl.* pierced, 1. 172. A.S. *þirlian*, to pierce, *drill*; *þirl*, a hole. Cf. E. *drill*, *thrill*.

þis, *pl.* these, pr. 62, 2. 170, 5. 634; þise, 1. 132.

þo, when, pr. 176, 1. 47. A.S. *þá*.

þo, *pl.* the, those, 1. 21, 4. 40, &c.

i, pl. of the article, *se*, *seó*,

v. to suffer, 4. 84. A.S. to endure; cf. G. and Du.

.

ge, *sb.* S. thanking, thanks- 2. 148.

rep. S. through, by, 2. 41, Thorwgh, 6. 326.

, *pt. s.* it seemed; *me* = it seemed to me, pr. 6, *hem þouȝte* = it seemed to 1. 107.

þowȝ, *conj.* though, 6. . A.S. *þeáh.*

e, 1 *p. s. pr.* I thresh, 5. A.S. *þerscan*, G. *dreschen.*

ewolde, *sb.* threshold, 5. Lit. the piece of wood by the feet, from A.S. 'ood, and *þerscan*, to thresh,

.

ne, thirteen, 5. 214. A.S. *e.*

thirty, 5. 422. A.S. *þrittig.*

, *pt. s.* threw himself, fell,

, third, pr. 121. A.S. *þridda.*

ı, *pt. pl.* thronged, pressed together, 5. 517. A.S. *ı*, to press, G. and Du. ı.

:h, *pr. s. impers.* seems; *ıketh* = it seems to me, pr. . 182, 227; 1 *p. s. pers.* e, I intend, 3. 95. Cf. A.S. , G. *dünken*, and A.S. *þen-denken.*

dj. (lit. timely) orderly, 3. 320. Du. *tijdig*, sea-, G. *zeitig*, early, ripe.

to, 5. 610. Icel. and Dan. *till.*

to till, cultivate, pr. 120; 5. 238; to earn by tilling, , 6. 235. A.S. *tilian*, Du.

a text, 2. 121; Tixte, 3.

To, *prep.* to; but often used in very different senses, as in *to body* = so as to have a body, 1. 62; *to man* = so as to become a man, 1. 82; after, 6. 30; upon, 5. 173; *to nonne* = as a nun, who is a nun, 5. 153; for, 7. 135. A.S. *tó*, to, for, at.

To, *adv.* too, 6. 265. A.S. *tó.*

To-, *prefix*, (1) apart; answering to G. *zer-*, O. Fris, *to-*, *te-*, O. H. Germ. *za-*, *ze-*, Mœso-Goth. *dis-*, Lat. *dis-*, with the force of in twain, asunder; examples, *to-broke*, *to-lugged*, *to-torne*, which see: (2) exceedingly, a modification of the former; example, *to-bolle:* (3) the prep. *to-* in composition, as in A.S. *tó-gang*, approach. Of this third use there is no example in Piers the Plowman, except *tofore*, but it is common in German, as in *zugang*, approach.

To-bolle, *pp.* swelled exceedingly, swelled so as to be ready to split, 5. 84. Dan. *bulne*, Sw. *bulna*, to swell; Dan. *bullen*, swollen, etymologically connected with *boil*, *ball*, *bole*, *bowl*, *belly*, *billow;* cf. Lat. *bulla*, G. *bolle*. *Bolled* occurs in Exod. ix. 31. See **To-**, *prefix.*

To-broke, *pp.* broken apart, broken in pieces, 7. 28. G. *zerbrechen*, to break in pieces. See **To-**, *prefix.*

To-fore, *prep.* S. before, in presence of, 5. 457. A. S. *tóforan.*

Toft, pr. 14, 1. 12. Here, a slightly elevated, exposed site; properly, the Su.-Goth. *tomt* is a cleared space, area, or site; cf. Dan. *tomt*, a site, toft, Dan. *toft*, an enclosed field near a farmhouse, Icel. *topt*, a farm, area. See **Tome.**

Togideres, together, 1. 195, 2. 83.

Toke, *pt. s.* gave, 3. 45; *toke þei on* = if they added to their wealth, 3. 85. See **Take.**

Tokenynge, *sb.* S. token, 5. 19.

To-kirke-ward, i.e. towards kirk or church, 5. 305.

Tolde, 1 *p. s. pr.* I counted out, reckoned, 5. 252.

Tolled, *pp.* 5. 214. Either this means *counted*, in which case it should be spelt *told* (which is not in the MSS.), or rather it is an example of the somewhat rare M.E. verb *tolle, tille, tulle*, to fondle, coax, also to draw; thus *tolled out* = drew out, were drawn out into by coaxing. That this last is the right explanation is rendered probable by the fact that some MSS. read *tilled*. *Tulle* occurs in Chaucer. See *Tillen, Tollen, Tullen*, in Stratmann's Dictionary.

Tolleres, *sb. pl.* collectors of tolls or dues, pr. 220.

To-lugged of, *pp.* pulled about in various directions by, 2. 216. See **To-**, *prefix*.

Tome, *sb.* leisure, 2. 185. Icel. *tóm*, leisure, *tómr*, vacant, empty, Sw. *tom*, Sc. *toom*. See **Toft**.

Toppe, *sb.* top, properly, a tuft of hair on the top of the head, 3. 139. A.S. *top*, a tuft at the top of anything; cf. G. *zopf*, a pigtail.

Torne, *v.* F. to turn, i.e. to deprave, 3. 42; to be converted, 3. 324; Torned, *pt. pl.* 5. 19; *pp.* 3. 337.

Totorne, *pp.* torn apart, 5. 197. See **To-**, *prefix*.

Toure, *sb.* F. tower, pr. 14, 1. 12. Lat. *turris*, W. *tŵr*; Devonshire *tor*, a peaked hill.

Trauaille, *sb.* F. work, toil, 7. 43.

Trauaille, *v.* F. to toil, 6. 141.

Treieth, *pr. s.* betrays, 3. 123. O.F. *traïr*, Lat. *tradere*.

Tresore, *sb.* F. treasure, 1. 45; *pl.* Tresores, 7. 54. It. *tesoro*, Gk. *θησαυρός*, from *τίθημι*.

Trewlich, *adv.* S. truly, 7. 63.

Triacle, *sb.* a remedy, healing medicine, 1. 146, 5. 50. Lat. *theriacum*, whence O.F. *triacle*, E. *treacle* (like *trésor*, from *thesaurus*), Gk. *θηριακὰ φάρμακα*, antidotes against the bite of poisonous animals, from *θήρ*.

Trielich, *adv.* choicely, pr. 14. F. *trier*, to pick, select.

Triennales, *sb. pl.* 7. 170, 179. See **Biennales**.

Triest, *adj.* choicest, 1. 135. F. *trier*, to select.

Trolli-lolli, 6. 118. See the note.

Troneth, *pr. s.* enthrones, places upon thrones, 1. 131.

Trowe, 1 *p. s. pr.* I trow, believe, think to be true, 1. 143, 3. 19. A.S. *treów*, true, *treówan*, to think to be true.

Trusse, *v.* to pack off, 2. 218. Sc. *turss*, to take oneself off, F. *trousser*, to pack, O.F. *torser*, to pack up, from Lat. *torquere*.

Tulyen, *v.* to till, 7. 2. See **Tilie**.

Tutour, *sb.* warden, keeper, 1. 56. Lat. *tueor*, I keep.

Tweye, *adv.* twice, 4. 22. A.S. *twýwa*.

Tweyne, *adj.* twain, two, 5. 32, 203, 317. A.S. *twegen*, which is the masculine form, as *twá* is the feminine and neuter; G. *zween*.

Tymbred, *pt. pl. subj.* would have built, 3. 85. A.S. *timbrian*, to build, A.S. *timber*, wood, Du. *timmeren*, to build.

Tyne, *v.* to lose, 1. 112. Icel. *týna*, to lose.

Tynkares, *gen. sing.* tinker's, 5. 554; Tynkeres, *pl.* pr. 220. Cf. W. *tincerdd*, a tinker, from *tincio* to ring, *tinkle*.

Tythe, *sb.* a tithe, 6. 78, 94. A.S. *teóða*, the tenth.

V.

Vche a, each, pr. 207, 5. 116.

Vchone, each one, 1. 51, 2. 138.

Veille, *sb.* 5. 450. Mr. Wright

s it by 'an old woman,' ink it means a watcher, a just as we confuse the gs in English, and say 'a for a watcher. O.F. *veile*, *rilia*, a vigil, watch. This med by the Harleian MS. hich reads—'Vigilate þe

n, *sb.* venison, pr. 194. r it means that which is a hunting; cf. F. *venaison*, *enatio*, from *uenari*, to

. F. to avenge, 5. 128. Lat. *re.*

ce, *sb.* F. vengeance, 3.

, *sb.* the vernicle, 5. 530. *cle* is a copy of the hand- f of St. Veronica, on which ures of Christ were miracu- mpressed. See the note.

, *sb.* F. clothing, 1. 23.

sb. pl. vigils, fasts, 5. 416. r Chaucer.

's, *sb. pl.* victuallers, 2. 60.

, *sb. pl.* victuals, 5. 443. *'taille*, It. *vittuaglia*, from *ere.*

e, *adv.* for a time, 5. 345. *mbe*, G. *um*, about. and time. Cf. S. *umquhile.*

ne, *adj.* S. disobedient, 2. **:e Buxome.**

ed, *pp.* unfastened, loose, , 206. See **Coupleth.**

ie, *adj. pl.* unchristian men, **is**, 1. 93.

nge, 1 *p. s. pt.* I received, Vnderfongen, *pr. pl.* re- 3. 214; *pp.* Vnderfongen, See **Fange.**

rmeth, *pr. s.* reproves, re- ls, 5. 115. I cannot find ngley uses it anywhere in se of 'to undertake, take on of,' given in Mr. Wright's '. 'Vnderneme. *Reprehen- do, deprehendo, arguo, redarguo.*' Prompt. Parv. See **Nym.**

Vneth, *adv.* scarcely, 4. 60. A.S. *eáð*, easy.

Vnglosed, *pp.* without a gloss or comment, 4. 145. See **Glosed.**

Vngraue, *pp.* not engraved, 4. 130.

Vnhardy, *adj.* not hardy, not bold, timid, pr. 180.

Vnkouth, *adj.* strange (lit. unknown), 7. 155. A.S. *cúð*, known.

Vnlese, *pt. pl.* unloosed, unclosed, pr. 213. A.S. *lýsan*, to loosen. See **Lese.**

Vnmoebles, *sb. pl.* immoveable property, 3. 267. See **Moebles.**

Vnsowen, *v.* to unsew, 5. 66.

Vnthende, *adj.* small, half-grown, out-of-season, 5. 177. Cf. A.S. *þeónde*, increasing, growing, powerful, from *þeón*, to flourish, thrive. Mr. Wright explains it 'unserved, without sauce,' which I think lacks proof. Some MSS. have *vnhende.*

Vntil, *prep.* to, pr. 227.

Vokates, *sb. pl.* advocates, 2. 60.

Vp, *prep.* upon, 1. 12; *vp gesse* = upon a guess, by guess, 5. 421.

Vpholderes, *sb. pl.* sellers of second-hand clothes and furniture, old-clothes-men, 5. 325. They were also called *upholdsters*, whence our *upholsterer*, i.e. a furniture-broker. Palsgrave has—'Upholstar, *fripier*,' which was once the nearest French word in signification. From the vb. to *uphold*, to keep up.

Vppe, *adv*, aloft, 4. 72. A.S. *uppe* = aloft, on high.

Vs selue, ourselves, 7. 127.

Vsedestow, didst thou use, 5. 240.

Vsurè, *sb.* F. usury, 5. 240, 7. 83; Vsurye, 2. 175.

W.

Wafrestre, *sb.* a female maker or seller of wafers, 5. 641.

Wage, *v.* to wager, engage, give surety, 4. 97; Waged, *pp.* 4. 100. Low Lat. *uadium*, O.F. *gage*, a pledge, connected with Mœso-Goth. *wadi*, A.S. *wed*, a pledge. See **Wedde.**

Waited, 1 *p. s. pt.* looked, 7. 139. O.F. *gaiter*, to *watch.*

Walshe, *sb.* Welshman, 5. 324. Lit. a foreigner; A.S. *wealh*, a foreigner; *wealhas*, foreigners, Welshmen. Cf. G. *wälsch*, foreign, Italian.

Wan, *pt. s.* went, struggled forward, 4. 67. Some MSS. have *wente*; cf. the Scotch use of *win.*

Wanhope, *sb.* S. despair, 2. 99, 5. 286. *Wan-* is an A.S. prefix, expressing lack, want; from sb. *wana*, deficiency; cf. E. *wane.*

Wanye, *v.* to wane, 7. 55. A.S. *wanian.*

War, *adj.* S. aware, 2. 8.

Wardemotes, *sb. pl.* meetings of a ward, pr. 94. Cf. *witena gemóte*, i.e. meeting of wise men.

Ware þe, *imp. s.* guard thyself, 5. 452. A.S. *warian*, to be cautious.

Wareine, *sb.* a warren, pr. 163. O.F. *garene*, *warene*, a place for keeping animals, from O.F. *garer*, to keep. Cf. *warrant*, *guarantee*, *garrison.*

Warner, *sb.* a warrener, keeper of a warren, 5. 316. See above.

Warpe, *pt. s.* uttered, 5. 87, 369. A.S. *weorpan*, G. *werfen*, to cast.

Warrok, *v.* to girt, fasten with girths, 4. 20. Cf. M.E. *warlok*, a fetter, in Prompt. Parv.

Wastel, *sb.* a cake of bread of fine flour, 5. 293. O.F. *gasteau*, *gastel*, F. *gâteau.*

Wastoure, *sb.* F. a waster, wasteful person, 6. 154; Wastoures, *pl.* 6. 29. Cf. Lat. *uastare.*

Watt, **Watte**, short form of Walter, 5. 30, 316.

***Wawe**, pr. s. subj.* walk, go about, 7. 79. Many MSS. have *walk.* Cf. A.S. *wagian*, to *wag.*

Wax, **Waxen**, *v.* to grow, increase, 7. 55, 3. 300. See **Wex.**

Wayne, *v.* to lift (up), so as to open, 5. 611. Apparently to win up, work up. Dr. Stratmann prints *Wayue*, and refers it to O. Fr. *weiver* or *guesver*, which is our word to *waive*; but the Troybook has *Wayne* six times, meaning to raise, lift, wind up. The MSS. may be read either way.

Wayte, *v.* F. to watch, look after, serve, 5. 202; Wayted, *pp.* 5. 551. See **Waited.**

Webbe, *sb.* a web, thing woven, 5. 111. See note.

Webbe, *sb.* a female weaver, 5. 215. We find A.S. *webbe*, a female weaver, as well as *webbestre*; and *webbere* for a male weaver.

Wedde, *sb.* S. pledge, gage, wager, 3. 201, 5. 244. See **Wage.**

Wederes, *sb. pl.* weathers, storms, 6. 326. A.S. *weder.*

Wedes, *sb. pl.* weeds, i.e. clothes, 6. 113. A.S. *wǽd*, apparel.

Wehe, *sb.* a word intended to denote by its sound the neighing of a horse, 4. 22. W. *wihi*, with same meaning. Cf. Chaucer, C.T. 4064.

Wel, *adv.* well; used as an adj. 3. 65, 152: (2) very, 3. 161; *wel worse* = much worse, 5. 114.

Welche, *sb.* 5. 199. It is perhaps hardly possible to settle the meaning of this word, respecting which MSS. differ. The Vernon MS. has *walk*, which is intelligible; the Trin. MS. (Mr. Wright's) has *welþe*, which Mr. Wright explains by *welt*, which is not satisfactory. The Rawl. MS. has *welsch*; but the best suggestion is in MS. Trin. R. 3. 15, which has—*þat walsshe scarlet*, evidently a contemptuous

expression; for the M.E. *welsk* or *walsk* means *nauseous, disgusting.*

Wende, *v.* to wend, go, 6. 60; **Wenden,** 2. 160; *pr. s.* Wendeth, 4. 105; *pr. pl.* Wenden, pr. 162; *pt. pl.* Wenten, 4. 76; *pp.* Went, **gone,** 6. 207; turned, changed, 3. 280; *imp. s.* Wende, go, 3. 264. A. S. *wendan,* to go, turn; pt. t. *ic wende;* E. *wend, went;* G. *wenden,* to turn.

Wende. See **Wene.**

Wene, *v.* to ween, imagine, think, 3. 300; 1 *p. s. pt.* Wende, I thought, 5. 238; 2 *p. s. pt.* Wendest, thou didst ween, 3. 191. A. S. *wénan* (pt. t. *ic wénde*), G. *wähnen,* to think; from A. S. *wén,* thought, Du. *waan.*

Wepe, *v.* S. to weep, 5. 62; *pt. s.* Wepe, 5. 470; Wepte, 5. 480; *pt. pl.* Wepten, 7. 37.

Wepne, *sb.* S. a weapon, 3. 304.

Werche, 7. 198. See **Worche.**

Were, *v.* S. to wear, 3. 293.

Were, *pr. s. and pl. subj.* should be, might be, were, 5. 167, 6. 213, &c. A. S. *wesan,* to be.

Wernard, *sb.* F. a deceiver, liar, 3. 179; *pl.* Wernardes, 2. 128. Roquefort has—'*Guernart,* trompeur;' cf. M.E. *werne,* to deny.

Wesshen, *pt. pl.* S. washed, 2. 220.

Weueres, *sb. pl.* weavers, pr. 219.

Wex, *pt. s.* waxed, grew, 3. 328, 5. 286. A. S. *weaxan,* pt. t. *ic weox.* Cf. G. *wachsen,* Du. *wassen.*

Weye, *v.* to weigh, 5. 204; *pt. s.* Weyȝed, 5. 218; *pp.* Weyen, 1. 176. A. S. *wegan,* to move, weigh; cf. E. *wag, waggle.*

Weye, *sb.* a wey, a certain *weight,* 5. 93. A *wey* of butter or cheese varies from 2 to 3 cwt. A wey of *Essex* cheese was 3 cwt., whilst of *Suffolk* cheese it was less, viz. 256 lbs. Arnold's Chron. p. 263. Cf. the preceding word.

Weyues, *sb. pl.* waifs, pr. 94. O. F. *gayver, guever, guesver,* to *waive,* abandon.

Whas, whose, 2. 18.

Whennes, *adv.* whence, 5. 532.

Where, *conj.* whether (a common contraction), pr. 171, 5. 283.

Which a, what sort of a, 7. 146; *pl.* Whiche, what sort of, 4. 25.

Whiles, *adv.* whilst, 6. 320. Gen. case of A. S. *hwil,* a time.

Wiket, *sb.* a wicket-gate, a small gate or shutter made within a large door, 5. 611. F. *guichet,* O. F. *guischet, wiket;* W. *gwiced.*

Wikke, *adj.* wicked, 5. 229. A. S. *wícan,* to become weak, decay; G. *weichen,* to yield, *weich,* soft, *weak.*

Wikked, *adj.* rotten, bad (because too soft and yielding), 6. 1, 7. 27. See **Wikke.**

Wil, *pr. s.* wishes, 5. 40.

Wilne, *v.* to desire, 5. 187; *pr. s.* Wilneth, 4. 163; *pr. pl.* Wilne, 1. 8. A. S. *wilnian.*

Wiltow, wilt thou, 5. 310: *wiltow or neltow* = wilt thou or wilt thou not, 6. 158.

Wissen, *v.* to teach, tell, shew, 5. 540; Wisse, 5. 562; 1 *p. s. pr.* Wisse, 1. 42, 5. 147; *pt. s.* Wissed, 6. 167. A. S. *wissian, wisian,* to guide, shew the way.

Wist, knew. See next word.

Wite, *v.* to know, 4. 139, 5. 561; Wyte, 3. 74; Witen, to learn, ascertain, 6. 213; 1 *p. s. pt.* Wist, pr. 12; Wyst, 5. 272; *pt. s.* Wist, 7. 71; *pr. s. subj.* Wite, 5. 606; *imp. pl.* Witeth, 2. 74. A.S. *witan,* to know, *ic wát,* I wot, I know, *ic wiste,* I knew, *witen,* known; Du. *weten,* G. *wissen.* See **Wote.**

Witen, *v.* to preserve, keep, 7. 35; Wite God, may God defend us, 5. 641. From the same root as the last; so Mœso-Goth. *witan* (pt. t. *ik wissa*), to know, and *witan* (pt. t. *ik witaida*), to keep, both

from the sense of *seeing*; cf. Lat. *uidere*, Gk. *ἰδεῖν*, *εἰδέναι*.

With, *prep.* S. together with; *also* by, by means of, 3. 2. *With* þat, provided that, 5. 74; withal, moreover, 5. 307. See note to 2. 31.

With-halt, *pr. s.* withholdeth, 5. 559.

Withewyndes, *gen. sing.* of Withewynde, i. e. the wild convolvulus or bindweed, 5. 525. A. S. *wiðwinde*, convolvulus or bindweed. 'Woodbinde, binde-weede, or *withie-winde*, because it windes about other plantes.'—Minsheu.

Witterly, *adv.* unmistakeably, with certainty, clearly, 3. 175, 5. 562. Cf. Dan. *vitterlig*, publicly known, A. S. *witodlice*, verily.

Wiȝte, *sb.* S. a wight, person, pr. 207, 1. 63; Wyȝte, 5. 520.

Wiȝtliche, *adv.* nimbly, actively, 2. 208, 6. 21. Sw. *vig*, agile.

Wo, *used as adj.* woful, 5. 3. Cf. 3. 152.

Woke, *sb.* week, 5. 93. A. S. *wuce*, G. *woche*.

Wol, *pr. s.* will, 5. 250; Wolde, 1 *p. s. pt.* would, 3. 51; *pt. s.* would, has desired, 1. 13, 6. 251. Woldestow, if thou wouldst, 3. 49. A. S. *ic will*, Lat. *uolo*; pt. t. *ic wolde*; cf. G. *wollte*.

Wolle, *sb.* S. wool, 6. 13.

Wollen, *adj.* woollen, 5. 215; *used as sb.* 1. 18.

Wollewebsteres, *sb. pl.* wool-weavers, pr. 219.

Wolt, wilt, 2. 44. See **Wol**.

Woltow, wilt thou, 3. 117.

Wolues-kynnes, of the kin or nature of wolves, 6. 163.

Wombe, *sb.* S. the belly, 3. 84, 193. Sc. *wame*.

Wonden, *pt. pl.* S. wound, 2. 220.

Wones, *sb. pl.* habitations, 3. 234. See next word.

Wonye, *v.* to dwell, 2. 106; *pr. s.* Wonieth, 1. 63; Woneth, 2. 232. A. S. *wunian*, G. *wohnen*, Du. *wonen*, to dwell.

Worche, *v.* S. to work, 6. 120; *pr. pl.* Worcheth, 3. 80; Worchen, 7. 91; *imp. pl.* Worcheth, 2. 133; *pt. s.* Wrouȝte, 6. 115; *pt. pl.* Wrouȝten, 6. 111; *pp.* Wrouȝt, created, 7. 98.

Worthe, *v.* to be, pr. 187 (see the note); Worth, *pr. s. as future*, shall be, 1. 186, 2. 43, 3. 33, 5. 160, 6. 165, 7. 51; 2 *p.* Worth, mayst be, 1. 26. See **Yworth**.

Wote, 1 *p. s. pr.* I wot, I know, 5. 180, 6. 132; *pr. s.* knows, 2. 77, 5. 181, 6. 132; *pr. pl.* know, 3. 329; Wot god = God knows, 4. 37; god it wote = God knows it, pr. 43. See **Wite**.

Wowed, *pt. s.* S. wooed, coaxed, intreated, 4. 74.

Wowes, *sb. pl.* walls, 3. 61. A.S. *wáh*, a wall.

Wratthe, *v.* S. to enrage, 2. 116; 2 *p. s. pr.* Wratthest þe, makest thyself angry, art angry, 3. 182.

Wreke, *v.* S. to wreak, avenge, 5. 85; *pp.* Wroke, avenged, 2. 194.

Wronge, *pt. s.* wrung, 6. 177; wrung (her hands), 2. 236. A.S. *wringan*, to wring, squeeze, pt. t. *ic wrang*.

Wrouȝt, Wrouȝten. See **Worche**.

Wy, *sb.* a man, 5. 540. A.S. *wiga*, a warrior, *wig*, war.

Wyght, 5. 116. See **Wiȝte**.

Wyke, *sb.* week, 6. 258. See **Woke**.

Wyltow, wilt thou, 3. 110.

Wyn, *sb.* S. wine, pr. 228.

Wynkynge, *sb.* nodding, slumber, 5. 3; Wynkyng, 5. 368. A.S. *wincian*, to nod, *wink*.

Wynneth, *imp. pl.* earn by labour, 6. 322. A.S. *winnan*, to labour, *win*.

Wyntre, *sb. pl.* winters, i. e. years, 3. 39; Wynter, 1. 99.

Wyte, Wyst. See **Wite**.

Wytte, *sb.* S. wit, intelligence, pr. 114.

Wytterly, 5. 272. See **Witterly**.
Wyuen, *gen. pl.* women's, 5. 29; *nom.* Wyues, women, 5. 570.
Wy3te, 5. 520. See **Wi3te**.

Y.

Y-, *prefix*, answering to the G. and A. S. *ge-*, Goth. *ga-*, which is etymologically the same with Gk. γέ, Skt. *gha*, *ha*. It is usually prefixed to past participles (see below), but also to past tenses (see **Yrifled**, **Yspilte**), to infinitives (see **Yworth**), and to adjectives (see **Yliche**, **Ywar**).
Ybake, baked, 6. 312; Ybaken, 6. 184.
Ybette, beaten, 4. 93.
Yblamed, blamed, 3. 281.
Yblessed, blessed, 7. 13; Yblissed, pr. 77.
Yb9re, born, 2. 130.
Ybounde, **Ybounden**, bound, pr. 178, 5. 524.
Ybou3t, bought, pr. 176.
Ybroken, broken, pr. 71.
Ychose, chosen, 5. 331.
Yclothed, clothed, 1. 3, 2. 8.
Yclouted, patched, 6. 61.
Ycrammed, crammed, pr. 41.
Ycrounede, crowned, 2. 10.
Ydel, in phr. *an ydel* = idly, in vain, 5. 580.
Ydronke, drunk, 6. 281.
Yeten (*y-eten*), eaten, 1. 152.
Yfolwed, followed, 3. 39.
Yfou3te, fought, 6. 154.
Yglobbed, gulped down, 5. 346. Cf. E. *gulp*, Du. *gulpen*, to swallow eagerly, Sw. *glupsk*, voracious.
Ygo, gone, 5. 207.
Ygraced, thanked, 6. 126. Lat. *gratiæ*, thanks.
Ygraunted, granted, 7. 8.
Yhasped, hasped, fastened as with a hasp, 1. 195.
Yholden, holden, esteemed, 1. 84.
Yhote, named, 1. 63; bidden, 2. 218. See **Hat** and **Hote**.
Yhowted, hooted at, 2. 218.
Ylakked, blamed, 2. 21. See **Lakke**.
Yleye, lain, 5. 82.
Yliche, *adj.* like, alike, 5. 494 (see l. 489); Ylike, 1. 91. A. S. *gelic*, like, Goth. *galeiks*.
Ymade, made, 2. 43, 5. 255.
Ymaked, made, 2. 72, 6. 189.
Ymaried, married, 2. 39.
Ymped, 1 *p. s. pt.* I grafted, engrafted, 5. 138.
Ympes, *sb. pl.* shoots grafted in, 5. 137. W. *imp*, a shoot, scion; A. S. *impan*, to engraft.
Ynowe, *adv.* S. enough, 2. 162.
Ypassed, past, pr. 189.
Ypli3te, pledged, plighted, 5. 202. A. S. *pliht*, a pledge.
Yrens, *sb. pl.* irons, 4. 85; Yrnes, 6. 138.
Yrifled, 1 *p. s. pt.* rifled, robbed, 5. 234. O. F. *riffler*, to snatch. Cf. Lat. *rapere*.
Ysein, seen, pr. 160; Yseiȝen, 5. 4.
Yserued, (1) served, suited, 5. 341, 419; (2) deserved, 6. 89. 'I haue serued þe deth' = I have deserved death; William of Palerne, 4352.
Yshewed, shewn, declared, 2. 134.
Yshryue, shriven, 5. 91.
Ysou3t, sought, pr. 50.
Ysowen, sown, 5. 550.
Yspilte, 1 *p. s. pt.* wasted, 5. 380; *pp.* 5. 442. See **Spilte**.
Ysue, *sb.* F. issue, 5. 265.
Ytailled, scored on a tally, 5. 429. See **Taile**.
Ytermyned, decided upon, settled upon determinately, 1. 97. Spelt *determined* in a parallel passage in Dep. of Rich. II, p. 11, l. 18 (Camden Soc.); see P. Plowman, C-text, p. 481, l. 97.
Ytried, tried, selected, 1. 333; Ytryed, 1. 205. See **Triest**.
Yuel, *adv.* ill, 5. 168.

Yuel, *adj.* ill; *also* hard (*both in one line*), 5. 121; difficult, 6. 50.
Ywar, *adj.* wary, cautious, pr. 174, 1. 42. A. S. *gewær*, wary.
Ywedded, wedded, 2. 42.
Ywonne, won, 5. 93.
Yworth, *v.* to be, 6. 84; Yworþe, 6. 228. G. *werden*, A. S. *weorðan*, Goth. *wairthan*. See note to pr. 187.
Ywounden, wound, bound round, 5. 525.
Ywrou3te, wrought, done, 4. 68.

3.

3af, *pt. s.* gave, 1. 15, 6. 201.
3arketh hym, *pt. s.* prepares himself, gets himself ready, 7. 80. A. S. *gearcian*, to make ready; M. E. *yare*, ready; cf. E. *gear*.
3atis, *sb. pl.* gates, pr. 104.
3e, yea, 3. 111, 5. 254, 563, 6. 38, 233. See 3us.
3e, *pron. pl. nom.* ye, pr. 198; *acc.* 3ow, you, pr. 199.
3ede, 1 *p. s. pt.* went, 7. 142; 2 *p.* 3edest, 5. 504; *pl.* 3ede, pr. 40. A. S. *ic eode*, used as pt. t. of *gán*, to go; cf. Goth. *ik iddja*, pt. t. of *gaggan*, to go.
3elde, *v.* to yield, render, 7. 188; 3elden, 7. 89; 2 *p. s. pr.* 3eldest, payest, 5. 296; *pr. s. imp. or subj.* 3elde, repay, 6. 129; *pres. part.* 3eldyng, paying, 2. 104. A. S. *gildan*, to pay.
3eode, *pt. s.* went, 1. 73. See 3ede.
3erdes, *sb. pl.* yards, 5. 214; rods, 4. 117. A. S. *gyrd*, a staff, rod.
3ere, *sb. pl.* years, 5. 208, 6. 325; 3eres, 7. 18; 3eris, pr. 65.
3eres3yues, *sb. pl.* year-gifts, annual presents, 3. 99.
3erne, 2 *p. s. subj.* yearn for, long for, 1. 35. A. S. *geornian*.
3erne, *adv.* eagerly, 4. 74, 6. 299. A. S. *georne*, earnestly.
3et, *conj. and adv.* yet, 1. 136; besides, 7. 83. A. S. *git*, *get*.
3eue, 2 *p. s. pr.* ye give, 4. 170; *pr. s. imp.* 3if, may he give, 3. 165, 5. 107. See 3iue.
3if, *conj.* if, pr. 37. A. S. *gif*.
3iftes, *sb. pl.* gifts, 3. 99; 3iftis, 6. 42. A. S. *gift*.
3iue, *v.* to give, 7. 71; *pr. s.* 3iueth, 7. 80; *pp.* 3iue, 5. 390; 3oue, 2. 31. A. S. *gifan*, pt. t. *ic gæf*, pp. *gifen*; G. *geben*, Du. *geven*.
3outhe, *sb.* S. youth, 5. 241, 7. 93. A. S. *geógoð*.
3ow-self, *pron. acc. pl.* yourselves, 2. 38.
3us, *adv.* yes, 5. 125, 233, 643. It answers questions that contain or involve a negative, and is thus distinguished from the affirmative particle 3*e*; it is also of greater force, and signifies declaration of opinion, whereas 3*e* merely asseats.
3ut, *adv.* yet, pr. 185.

ADDENDUM.

It has been kindly suggested that the verb to *clow*, meaning (in the school-slang at Winchester) to box the ears, may explain the verb *clowe* in our author. I would rather identify the former word with the prov. E. to *clout*. Cf. '*Clowe*, to scratch, to beat. "She gev him a *clowin*."'—Dickinson's Cumberland Glossary.

INDEX

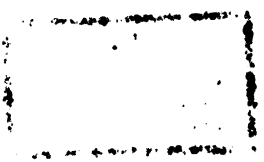
TO THE

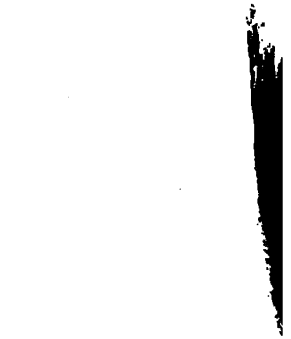
:IPAL SUBJECTS EXPLAINED IN THE NOTES.

cplanations of words, see the preceding Glossarial Index. A few e also more particularly explained in the Notes; these are indicated llowing Index by being printed *in italics*. The references are to s of the volume.

t culpa, 153.
rrers, 113.
nes, 105.
ments, 111.
, 145.
, 117.
orders of, 109; fallen, 110.
, 109.
, 150.
, 124.
luties of, 116.
bags, 94.
, St., 128.
St., 128.
33.
, treaty of, 123.
s, 104.
117, 119.
s, 114.
115, 134.
m, cross of, 138.
152.
virtues, 99.
Love, 147.
onysius, 126, 153, 154, 156.
rood of, 143.
Stories, 154.
ne, 140, 141.
152, 153.
r, Peter, 154.
ella, 95, 128, 145.
ns by abbesses, 136.
3.
Cross, meaning of, 139.
Cucking-stool, 121.
Diapenidion, 133, 134.
Donet, 137.
Dress, extravagance of, 113, 131.
Dubbing a knight, 109.
Edward III, 123, 124.
Edward the Black Prince, 126.
Elder, Judas hanged on an, 108.
Evangelists' symbols, 151.
Evechepynges, 141.
Fairs, 137.
Fathers, Latin, 155.
Favel, 113.
Florins, 116, 119, 120.
Francis, St., 128.
Fraternity, letters of, 156.
Friars, 96, 134; confession to, 119.
Garlick-hithe, 141.
Goliardeys, 101.
Goods moveable, 124.
Groats, 121.
Him and her, 108.
Hoods, white silk, 104.
Horse-bread, 151.
Hucksters, 138.
Indulgences, 156.
Jews, 138.
John of Gaunt, 102, 103.
Jubilee, 124.
Jugglers, 148.
King's peace, 123.
Labourers, laws for, 151.

Lammas, 152.
Law, Courts of, 98.
Lectors, 135.
Life, Active and Contemplative, 152.
Limitors, 134, 135.
Leonine verses, 100.
Lombards, 138.
Lorel, 155.
Lovedays, 122.
Mainpernour, 117, 127.
Mainprise, 117.
Maison-dieu, 153.
Malkyn, 112.
Malvern hills, 92, 156.
Marshal, 123.
Mea culpa, 133.
Meals, Labourers', 152; Meal-times, 150.
Meed, 114, 123.
Michael, St., 154.
Minstrels, 94.
Motoun, 119.
Mum, 104.
Nicodemus, gospel of, 144.
Nobles, 119, 120.
Noon, 150.
North, Lucifer in the, 110.
Of, syntax of, 147.
Orders of angels, 109.
Osey, 105.
Pæony, seeds of the, 140.
Palmers, 145.
Passus, 106.
Paulines, 115.
Penny-ale, 137.
Peny, Sir, 104.
Pernel, 127.
Pestilences, 98, 129.
Peter's pence, 129.
Pilgrimages, 95.
Pilgrims' signs, 145.
Pillory, 120, 141.
Placebo, 125.
Plough-foot, 149.
Ploughman, duties of a, 146.
Possessioners, 135.
Priests in secular offices, 98.
Prime, 149.
rophecies, 125, 153.
Proverbs:—as courteous as a dog, &c., 139; as dead as a door-nail, 112; as light as a linden-leaf, 111; if a louse, &c., 136; measure is a merry mean, 107; the dearer child, &c., 131.
Provisors, 122.
Purveyors, 126.
Qui cum patre, 132.
Randulph of Chester, 142.
Rats and mice, fable of, 101.
Raye, 137.
Recordare, 128.
Regrating, 121.
Renable, 102.
Richard II, 99, 103, 121, 129.
Roberts-men, 95.
Robin Hood, 142.
Rutebuef, 146.
Santiago, 95, 145.
Saturn, influence of, 153.
Scholars, help to, 154.
Sect, Suit, 144.
Seven years, 127.
Shepe, 91.
Sins, Seven, 132.
Stones, precious, as antidotes, 113.
Summer-games, 142.
Tally, 127.
Thieves, the two, 143.
Tradesmen, London, 105.
Treacle, 111.
Tome, 117.
Veronica, St., 146.
Virtues, seven, 147.
Walsingham, 96.
Wehe, 126.
Westminster, courts of law at, 116.
Weyhill fair, 136, 137.
What, 114.
With, syntax of, 114, 140.
Winchester fair, 137.
Wind, great, 130.
Windows, painted, 120.
Wines, 105.
Wits, five, 106.
Worthe, 102, 103; *Worth*, 112. *Yworthe*, 151.
Yeargifts, 121.





Acme
Bookbinding Co., Inc.
300 Summer Street
Boston, Mass. 02210

THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

WIDENER
BOOK DUE
CANCELLED
DEC 8 9 1987
2455309

WIDENER
CANCELLED
JAN 11 1988
2478850

12433.9.2
The vision of William concerning Pi
Widener Library 003446216
3 2044 086 724 119